

. The November and December numbers of THE SPIRIT OF MISSIONS will be printed together, under one cover, and will be made up of the Annual Reports of the two Committees and of the Missionary Bishops. The Acknowledgments that would otherwise appear in those two months will be deferred until the January number.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., *Chairman.*

Rev. Morgan Dix, D.D.,
" George Leeds, D.D.,
" Henry C. Potter, D.D.,
" N. H. Schenck, D.D.,
" E. E. Beardsley, D.D.,
" T. F. Davies, D.D.,
" J. L. Reese, D.D.,
" William N. McVickar.

REV. A. T. TWING, D.D., *Secretary,*
22 Bible House, New York.

Mr.
" G. N. Titus,
" B. B. Sherman,
" William Scott,
" H. P. Baldwin,
" J. C. Garthwaite,
" W. G. Low.

MR. LLOYD W. WELLS, *Treasurer,*
22 Bible House, New York.

Form of a Request to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *to be used for work among the Indians, or for work among Colored People.....*

OCTOBER, 1879.

AN IMMEDIATE AND PRESSING NEED.

OUR readers who have become familiar with the wonderful work begun and carried on by Mrs. Buford among the plantation negroes of Brunswick County, Virginia, will have read with interest the letter of welcome addressed to the Zion Unions by the Bishop and Council of that Diocese and printed in the August number of THE SPIRIT OF MISSIONS.

We have now received the following letter from the Rev. Robb White, the Clergyman who has been placed in charge of this whole work, with an endorsement from Bishop Whittle, to whom it was addressed.

RICHMOND, VA., Sept. 9th, 1879.

Respectfully submitted to the Rev. Dr. Twing, that he may see how great and pressing are our needs. F. M. WHITTLE.

HARRISONBURG, VA., Sept. 5th, 1879.

MY DEAR BISHOP: At the conference of the Zion Unions, in August, I read to them the letter of welcome and the resolutions passed at council, explaining everything to their en-

tire satisfaction. There was not a dissenting voice among their Ministers, and they were very grateful for the help they had received.

Howell applied to me for ordination, quoting the precedent of Mr. Wesley, who, though a Presbyterian, ordained and sent forth the Methodists. I told him I had no power to ordain him and his Ministers, and explained everything. Six of their young men applied for assistance to be educated for the Ministry. Howell, I understand, has recommended three, who have made application, sending testimonials as to character and qualifications. What must I do with them?

We have an application also from Mr. Willie Jones, of Dr. Jones's congregation, who desires the situation of Teacher, at a salary of \$400, in the parochial school near Lawrenceville. Mr. Jones is anxious to study for the Ministry, and is highly recommended by the Doctor. I have promised to help him in his Greek, to enable him to enter the junior class at the Seminary; but we have no money to pay him, and I, of course, no authority to employ him. What must I do with him?

Indeed, the work is assuming such proportions that I am afraid of the responsibility of using so much of the Church's money. They

reported at their conference 1,500 Sunday-school scholars under the teaching of the Church, and to whom books and papers have already been given.

We want to have a catechizing this fall at the chapel near Laurenceville, and we had determined to wait until your visitation, if you desired to be present.

It pains me to tax your time so much with my letters. I only wish I could see you and have a long talk about the whole work.

Faithfully yours in CHRIST,

ROBB WHITE.

MISSIONARY JOURNEYINGS'.

A LETTER FROM BISHOP SPALDING.

MY DEAR DR. TWING: Some account should be given to your readers of the Missionary visitations recently made, one in Wyoming, the other in South-western Colorado.

The Church work in progress in Wyoming Territory is all on the line of the Union Pacific Railroad, and the stage line from the railroad to Fort Washakie, near the Shoshone and Bannock Indian Agency, in the Little Wind River Valley, 150 miles north of the railroad station of Green River.

The nearest parish is St. Mark's, Cheyenne, 106 miles north of Denver. This parish has been self-supporting for the year past. It has a good church and the largest rectory in the Jurisdiction. It has recently become vacant, and greatly needs a Rector.

Fifty-six miles west, we come to Laramie City, which is pleasantly situated on the beautiful Laramie plains, with the snow-capped mountains of North-western Colorado in view. St. Matthew's Church is doing well under the prudent management of Dean Myrick.

Leaving Laramie in the afternoon we are at Fort Fred Steele early the next morning. Here twelve or fourteen persons rejoiced at the opportunity to receive the Holy Communion. Several infants were baptized, and the congregations were large and attentive. A thoroughly Church Sunday-school of thirty or more scholars is maintained; and I had an opportunity of catechizing the children, and thanking them for an offering recently sent me of about \$20 for the new wing of Wolfe Hall.

An hour's ride further west is Rawlins, at the end of a division of the railroad, where

A generous-minded layman has promised two hundred and fifty dollars per annum for the education of a colored man for the Ministry. One of the three mentioned by Mr. White will be chosen to receive the benefaction. Who will claim the privilege of contributing a like sum for each of the others? The providence of God has placed this great work in our hands. It is a golden opportunity. May we be earnest and loyal and eager to improve it.

there are extensive repair shops. This place has 600 or 800 inhabitants. There are six or eight communicants here. Several fathers and mothers were glad to bring their children for Baptism.

Evanston, which lies close upon the borders of Utah, was next visited. Here full Sunday Services were held. There were present about a dozen communicants; one was confirmed. The congregations were large, and manifested much interest in, and familiarity with, our Services. Bishop Tuttle very kindly undertakes the care of this organized Mission (St. Paul's), and holds, by his Clergy, bi-monthly Sunday Services. The Mission meets all necessary expenses of these visits.

Returning about eighty miles to Green River, I made the buckboard journey to Fort Washakie and the Indian Agency in thirty-six hours. After such continuous travelling, night as well as day, one feels the need of rest. There was, however, but little time for any, when so much was to be done in four or five days. The Services, Holy Communion, Baptisms, visiting and examining the schools, meeting the Indians in council, etc., filled up the time. Services were held at the Post and at Lander City. At Lander and at Atlantic City there were Baptisms of children. A Sunday-school is held at Lander, as well as at the Agency, and also lay Services.

On the 1st of July, last year, Mr. J. W. Coombs was appointed teacher and lay Missionary to the Shoshones. Shortly before a school was opened for the children of the Northern Arapahoes, who are now living in friendship with the Shoshones on the Reservation. For about six months the schools could receive day pupils only. They were then

converted into boarding-schools, so far as this was possible, with large canvas tents for school buildings.

In January last Miss Ella Young, a very zealous and efficient communicant of the Church, was appointed matron of the Shoshone School. She also acts as assistant teacher.

The school-house may be described as follows: First, there is the old log school-house or Mission building, about 18 by 25 feet in size. In this the teaching is chiefly done. Back of this is the canvas building, with three apartments. The sleeping-room has about a dozen beds, each intended for two boys. They are upon bedsteads or bunks, rudely constructed by Indian youth, with the help of the teacher. The bed-clothing is very insufficient. The other two apartments are used as a kitchen and dining-room, and are almost entirely destitute of furniture. There are no floors, hardly any tables, and little crockery. The boys, instructed and aided by the matron, do their own cooking.

The Government is very slow in supplying what is needed: clothing, bedding, books, blackboards, crayons, etc., etc. Still, the boys like the school, are attached to their teachers, and good progress is made.

The Arapahoe School is very much of the same character, except that girls are received, chiefly, however, as day scholars. There is great need of an organ for each school, that the singing may be made more effective.

It is hoped that before long all this work can be placed under the care of a Clergyman. Before this is done, however, there should be a change in the character of some of the employés and persons about the agency. The agent is believed to be an honest, conscientious, Christian man, who, under untoward circumstances, endeavors to do his duty by the Indians under his care.

The special complaint of the chiefs and head men of both tribes is that they have not sufficient help and instruction in farming. Still, they are cultivating more land from year to year. This year each of the schools has a farm of fifteen or twenty acres, which the Indian boys, instructed by their teachers, have cultivated. This is not the least important part of the teaching that should be given in an Indian school.

The country around is very beautiful, the Wind River range of mountains lying on the west. The valley is very wide; the land is

fertile; there is abundance of water for irrigation. There are vast ranges of pasturage for cattle; the Shoshones have a large herd, and are gaining experience in this remunerative industry.

Never was there a better opportunity for successful efforts for the civilization of Indians than here. If the Government would give to the Church the nomination of all the agents and employés, and really furnish the help and the appliances needed, and the right sort of a Missionary could be sent by the Church who would have the coöperation of all employed upon the Agency in the good work, very rapid progress might be expected. All is being done now that could be hoped for under the present conditions. There is indeed great reason for encouragement.

Green River is the Rio Colorado of the West. If we could go directly south by the White River Agency and thence to the Uncompaghee Agency of the Utes, we would soon be in the great San Juan mining district. But there are as yet no roads. All the north-western part of Colorado is for the most part unexplored. It is impossible to conjecture what wealth of resources are awaiting discovery and development.

As it is, we must come around by the way of Denver, the centre to which all roads converge. Leaving Denver early in the morning we cross the Veta Pass, and go by Fort Garland and the Sierra Blanca by daylight and are at Alamora late in the evening. The stage leaves at 11. Next morning we are at Del Norte; at 10 A. M. we are at Wagon Wheel Gap, near which are the famous hot springs, which are already attracting hundreds of visitors. At night we reach Lake City. These places are all to be visited leisurely on our return.

Lake City is our outfitting point for further travels "over the range." The Rev. C. M. Hoge, of Ouray, meets me here to accompany me on the route. The Rev. E. S. Cross, of Del Norte, also meets us, who is returning from a Missionary excursion to Silverton. Lake City seems to have gotten over its season of depression. There are evident signs of improvement. The Crooke Smelting works are much enlarged, and are doing splendidly. The mines are proving to be productive. The Services at St. James' Church are well attended; the people were "hungry" for Services. There being three of us, we held an informal Convocation and Missionary Conference.

Steps were taken to ascertain how much a Clergyman is desired. We trust the result will be satisfactory and a Missionary secured.

Early in the morning "Parson" Hoge and myself start off, with two horses and a buckboard, up Hensen Creek. We desire to reach Ouray in one day. It would take three days to go around by the toll road. We find friends—Church people—at Capitol City, a beautiful village, who insist on our staying to lunch.

From Rose's Cabin on no wagons had passed this year. The ascent is very steep over Engineer Mountain. We *engineer* the buckboard over the rough places, wash-outs, and among the boulders that sometimes nearly obstructed the way, without very great difficulty, and at last are on the summit, a thousand feet or more above timber line, and between twelve and thirteen thousand feet above the sea level. We have not much time to stop to admire the grand views all about us. We must hasten on to Mineral City for dinner. Here some bachelor miners, Churchmen by Baptism, entertained us bountifully in their rude log cabin; and after a rest of an hour, as it was impossible to go further in our direction by buckboard, we saddled our horses and started off on the trail. This has been much improved during the last two years. There are fewer dangerous places. But Parson Hoge was in great trepidation for the safety of my pony, as I rode over the slide rock and along the narrow, dizzy edge of the precipices. The fact was, I had walked too much already, and inwardly determined not to dismount; and yet it was enough to turn one's head and upset one's nerves to ride down at an angle of forty-five degrees, and along the side of a steep incline, with a gorge of a thousand feet yawning beneath. But we came over the ten miles safely, and were in Ouray at 8:30 in the evening.

Here I spent several days visiting the people and holding Services, one of which was in the beautiful Uncompaghee Park. It is a great pity that Mr. Hoge has not the means to complete the church that was begun more than a year ago. He is doing a good work. The leading people of the place, and nearly all the miners who go to church anywhere, are warmly with him. He has very strong friends, and more people attend his Services than belong to both the other two congregations. Ouray has been much depressed, but it cannot but improve. It is a grand centre for Mission work, here, in the park, on the San Miguel and the Dolores,

where there is just now great excitement about discoveries of carbonates like those of Leadville, which are attracting hundreds of people. Mr. Hoge is just the man to take advantage of the opportunities, if he can get the means of living, which has sometimes seemed doubtful, his five or six hundred dollars a year being barely sufficient "to keep soul and body together," and occasionally leaving his family almost at the point of starvation in this remote and very expensive place.

I was at Ouray from Thursday night till Tuesday morning, staying a day longer than I had intended, for a reception kindly given me on Monday evening; and was charmed with the place and the people, and especially with the interest taken by so many in the Church. Very early we were in our saddles, ascending the trail by which we came. Our hospitable friends at Mineral insisted on our dining with them. At about 12 o'clock we were ready for a buckboard journey to Silverton, by way of Animas Forks, Eureka, and Howardville, a sort of wagon road having been made since I had been there. It was the rainy season. On these high mountain ranges it rains during July and August for one, two, or three hours every day. These rains are often very cold, and become snow and sleet; but protected as we were by our gum coats and blankets, we experienced no inconvenience.

At Silverton we held three Services, one on the night of our arrival. These were in the school-house, which was crowded full. The Communion Service was at the house of the Hon. Henry Ford. There is no more promising place for a Mission of the Church than here. Like Ouray, the place is beautiful; the scenery about it is very grand. The people, as usual in all these places, are very intelligent, and seem generally to desire the Church. It is the centre, as is Ouray, of as rich a silver mining region as there is probably in the world. There is no doubt whatever as to the future of these two chief places in the San Juan country.

On Thursday morning the buckboard started again for Animas City, fifty miles below in the Animas Valley. Here a town is growing up of great prospective importance, which must ere long be occupied by the Church. Here, as in every place, there is a good nucleus of Church people. Next spring, at the latest, we must have a Missionary in the Ani-

mas Valley. If the Denver and Rio Grande Railroad is able to carry out its plans, we shall soon be able to travel by rail to Pagosa Springs, and thence to Animas and Silverton.

Leaving Mr. Hoge to make his way alone back to Lake City, I came by coach up the Cunningham Gulch. At the "Highland Mary" Mine the baggage is transferred to a pack-horse, and the passengers have a pleasant horseback ride of twelve miles over the high mountain trail, take a coach again at "Brewster's," and reach Antelope Springs the same night. Another day brings us to Del Norte, and a night to Alamora, and we are again on the railroad, in quick communication with the rest of the world.

On this visitation eighteen public Services were held; the Holy Communion was celebrated seven times; five were confirmed, four at Ouray and one at Del Norte; children were baptized, and about a hundred parochial calls made. To do all this required nearly a month's absence.

Returning, I diverged from the way home to visit Trinidad and Las Vegas in New Mexico. I found the Rev. H. Forrester at the latter place, working patiently, wisely, and hopefully. We selected and secured lots for a church. To build it we must raise \$1,200 from outside the place. This ought to be given, and the like sums also for Santa Fé and the new town to be built on the Rio Grande, which the railroad will reach by next January. Good fruits from Mr. Forrester's labors will in due time appear. To hold what

he has gained, and to do the work absolutely necessary to be done in New Mexico, we must have at once two more Missionaries.

The San Juan Mission has suffered from the rush of the people to Leadville, Silver Cliff, and the Elk Mountains. But it will gain ultimately. A good class of people are coming in. No one who is well informed doubts the great richness of the mines to be developed, which will be tributary to Lake City, Ouray, Silverton, Animas City, etc. Two more Missionaries for these places with those in the San Luis Valley must be had soon, or we shall lose the advantages we now hold and ought to maintain. If the Church at large could but realize our splendid opportunities in this country, we should not long lack means or men. I am not inclined to exaggerate. I would prefer to understate rather than overstate the prospects of growth. But when three or four great railroad corporations are each spending millions of money to reach Leadville, the Gunnison or Elk Mountain country, and the San Juan—so confident are the capitalists who control these companies of the resources awaiting development—surely there must be good grounds for the strongest appeal for help, that the Church may keep pace with the secular growth and do the work she is called to do for the civilization, for the social life, the education, morals, the religious culture, of these great rising communities. Affectionately yours,

JOHN F. SPALDING.

Denver, Col., August 12th, 1879.

WORK AMONG THE INDIANS AT CHEYENNE RIVER AGENCY.

TWO LETTERS FROM THE REV. MR. SWIFT AND ONE FROM BISHOP HARE.

ST. JOHN'S MISSION, March 21st, 1879.

REV. AND DEAR SIR: I was going off to my lower station this morning, but am stopped by a heavy Dakota snow-storm, and so will take the opportunity to write to you something of my work.

Almost every year so far has presented a different field for our operations. As, for example, the first year I was here almost all the Indians lived within twenty miles of the Agency, north and south. But as timber has become completely exhausted anywhere near the Agency, and to be near the issuing warehouse is no longer the main object of the Indians, their locations are very different. Now there is a general desire to occupy good graz-

ing and farming country, and to work as much as possible up to independence. But, unfortunately, any very desirable land is far removed from the Agency itself, and the Indians are not of one mind as to a suitable location.

A portion, mainly old settlers and Reservation Indians, prefer a point this side of the Moreau River, some sixty-five miles from the Agency. The land is good, extensive timber abundant, good creek bottoms, and plenty of grass—altogether a desirable country.

The next point, in an entirely different direction—almost due west—is the chosen home of an element composed mainly of those who were roving a few years ago. Al-

though they are now living about eighteen miles from here, they are trying to obtain permission from the agent to live at Cherry Creek, one of the tributaries of the Cheyenne, which is, as far as I can learn, about forty-five miles west of here.

Another very small element, not half a dozen families as yet, have chosen a point north of here at least sixty-five miles.

In brief, the Indians are divided between the Moreau and the Upper Cheyenne, and it does not seem probable that they will unite upon any one point.

So far as to the future hopes and plans of the Indians. At present our work among them is, as you are aware, at three points. St. John's, three miles above the Agency, is my own, and the central station. There were, up to last summer, a large number of Indians around us, a well-attended school, and crowded Services. But, driven by necessity, most of them have moved off to other points; for the last stick of timber is exhausted, and without wood, of course, within any available distance, it is impossible for the Indians to advance and prosper. The few who still live here expect they will have to leave shortly for the same reason. It is only our being here that still keeps them. I anticipate that within twelve months this Mission will be reduced to a boarding-school, and nothing more.

Our Mission at Mackenzie's Point, twenty-five miles above the Agency, was, when established, on the frontier. It has been kept up almost without break since the summer of 1874, has gathered in much good fruit, and has been blessed in its labors. Mrs. Swift and I lived there with Miss Campbell until Mr. Ffennel was killed, and since then the place has been occupied by Catechists.

St. Stephen's Mission, at Burnt Face's Camp, has been in operation since the fall of 1877, and has been zealously worked by John Kitto, who is, in every way, a good, faithful, and earnest laborer for CHRIST. There is, as yet, a large number of Indians around him, but I fear the universal mania for exodus will seize most of them and take them off to one or the other of the new locations. But I do not blame them, for their chances of any but the most diminutive farming there are very poor.

We have at each point a day-school and Services on Sunday, besides the boarding-school here and a week-day Service. I have

also one Service a week at the Agency for the whites and soldiers.

We have in our house at present eleven Indian girls, one white and two Indian boys, besides one Indian girl, whom I have sent home for a while, at her father's desire, until she recovers from a burn on her knee.

Mrs. Swift's time is fully taken up with looking after our large family, their clothes and the laundry. My mornings are occupied in out-door work, in the various duties that devolve on me, and numerous calls from Indians, and in the afternoon I teach from dinner till five and later.

Whenever I can find time I go off to visit one or the other station, or to whatever points I am called. But this year, owing to not having any teachers, my outside work has not been as extensive as I could desire, although I take every moment I can to go off. I am looking forward to a time when we can turn over the boarding-school to some one else, and, occupying a good point among the Indians, can devote ourselves exclusively to Mission work.

One very encouraging thing is that a large portion of the Indians are eagerly waiting to hear where the Bishop will put me before they decide, as decide they must, on a place for themselves. They say that where the *Church* is to be put up, there they want to be. I earnestly trust that the Bishop will be able to choose some favorable spot and lay the foundations of a permanent Christian settlement.

Our Services are well attended and hearty; over 200 have been baptized and quite a number confirmed.

Our schools are large, and while Indian is taught mainly at the two stations, here I am teaching English with gratifying success.

The great desire of the Indians now is to have English taught altogether, and I hope we can help them in the future. In many respects, especially as Missionaries, the Catechists are far superior to any white teachers we could procure; though very few of them are competent to teach English.

The manners of the people have entirely changed, and the wildness of their appearance and life has mainly disappeared. Our work is to build up with care a Christian character in place of the old savage life. The hearts of many are swept and garnished. We must haste to occupy them ere other and worse occupants take up their abodes there.

The field is very good, and the Indians are ready and eager to have us work among them. I trust we can do all that is to be done with God's help.

Believe me, very respectfully yours,
H. SWIFT.

MACKENZIE'S POINT, April 7th, 1879.

REV. AND DEAR SIR: We are in a general state of waiting here for the Bishop. If I meet an Indian with interrogation strongly marked on his face, I know what he is going to ask—"When will 'Beeshy' be here?" Poor people! I wish I could tell them; but do not know myself. And can you imagine the reason for this general interest in his arrival? It is that they have fully made up their minds that we are to have a church put up at last; and wherever it is to be erected, there, they assure me, they wish to make their permanent home. We are accustomed to the idea in Mission work of building a church where there is a settlement. Here the idea of the people is to settle where the church is to be put up. And so they are waiting anxiously for the Bishop to come and tell them that he can give them what they wish of all things. We have been laboring hitherto among this people as one must in a heathen population, living wherever the people lived, and working there to lead them up to the knowledge and love of God and His dear Son. Uphill and discouraging it was at first, and it required strong faith to believe that under those stolid and animal natures was that which would be touched and kindled by the Divine flame.

It was pain almost to find that at first only personal affection and love would be aroused for us and for the Bishop. But now they have gotten beyond that; and while we have many who are, I trust, sincere believers, a majority of this people are now eager for the Church—not, as at first, for a storehouse from which to beg, nor, as later, for a school, that their children might learn; but they want and beg most eagerly for it as a place where they themselves may worship and be instructed.

It may be asked by our friends East, Why not build a church where the Mission station is, and why do the people not settle around it? To reply to such a question would require a much more extensive answer than the limits of this letter would permit. However, I may briefly say that while our work was

necessarily at first among the people where we found them, now the result of our care and the Government has been to inspire them with the desire to move to some locality on the Reservation where they can secure land fit for farming, and build up for themselves permanent homes. The tipi life is utterly distasteful to them, and to be close to the Agency, the great feeding centre, is not any longer their main object; and so they are looking with longing eyes beyond the barren and desolate flats in the neighborhood, where it is vain to hope to secure a living, to a beautiful country at quite a distance from the Agency, where they long to settle. One would think that the road was easy; but no, before they go they must learn whether the Church will go with, if not before, them. Where you go, there will I; or rather, where the Church is, there shall we settle, is the daily word I hear from them. Without letting the boarding-school work be given up, Mrs. Swift and I are ready to go with our people, whether to the Moreau, sixty miles away, or to the Cheyenne. Shall we and this people be disappointed in our hopes? It is for our friends East to answer. God grant a favorable response.

Respectfully yours,
H. SWIFT.

P. S.—Paul Ironaerklan has just told me the names of a hundred families who are waiting to hear whether we will go to the Moreau, while as many are waiting on the Cheyenne to know what we will do.

Without date, but written in the summer.

MY DEAR DOCTOR: Accompanied by the Rev. Mr. Swift, I lately paid a visit, full of interest, to some Minneconjous, Sans Arcs, Blackfeet, and other bands of Sioux who are connected with the Cheyenne River Agency. We found the chief, Four Bears, and the other Indians, who had heard that we were coming, on tip-toe with expectation. Their signal-fires were visible by night long before we reached their camp, and when we arrived we found them more than ready to escort us over their country, display its merits, and make it clear how much there was to give promise of success, if we would only plant among them the Industrial Mission which they so much desired.

It is when you bury yourself with him in his own wild country that the Indian appears at his best. He is faithful and versatile in emergencies, considerate and tractable in his

intercourse with you, and about the camp-fire easy, communicative, and confiding. We scoured the country up hill and down dale all day long, and decided, to the joy of our Indian friends, that it abounded in the three *sine qua non*s to a successful settlement, viz., timber, good water, and arable land. At night we returned to the camp, where I promised myself the comfort of sleeping in a new tent which the chief's wife had but lately set up. I found, however, that in our absence the good woman had swept and garnished her log cabin for us, and that I should give mortal offense unless I accepted the attention. And so, after two or three hours of talk with a houseful of Indians, amid clouds of smoke from tobacco pipes, and of fumes, not so pleasant, though quite as odoriferous, from heated bodies, Mr. Swift and I lay down upon a couch which our hostess had prepared for us, which, whatever its shortcomings, gratitude and sentiment metamorphosed into a cleanly and inviting bed, while Four Bears, the chief, and his wife committed themselves to sleep upon an even less comfortable couch, and their son, a young man of eighteen, stretched himself on the earth floor between us. This young man has taught himself to read and write his own tongue, and showed with modest pride his Bible and Prayer Book, and read in the former for me.

The next day, Friday, we travelled some forty-five miles in a wagon without springs, over a rough road, and were almost jolted to pieces; but about five o'clock we reached St. Paul's Mission Station at Mackenzie's Point, and found, in the joy of the people who crowded the chapel on our arrival, and in the many signs of progress which met our eyes, ample reward for the fatigue of the day. Mr. and Mrs. Swift resided in this camp for a year, and the condition of the people tells of the useful lessons for guidance in daily life which they then learned, which their faithful Indian Catechist, whose good wife keeps the Mission house as clean as any white woman could, successfully labors to keep fresh in their minds.

I confirmed here on Saturday morning a class of ten.

At noon we started in an open wagon for the central Mission, the residence of the Missionary, distant twenty-two miles. We had been on our way but an hour when a tremendous storm of wind, rain, and hail came down upon us. Shelter there was none with-

in many miles, and we pressed on toward the crossing of the Cheyenne River. Here we found a rude skiff, half full of water, and we all fell to work to turn it over and empty it, animated by the hurried exclamations of our Indian guides, who feared that the river, already considerably swollen, would become impassable before we could cross it. Indians shine in such emergencies, if disposed to please you. They will plunge, on horseback, into streams running like a mill-race, or doff their clothes as readily as a white man would his hat, and swim the flood, carrying your valuables upon their heads. We hurried on, and were congratulating ourselves that the storm was over and there was now no barrier between us and our destination, when, on reaching the brow of a hill, we discovered, to our dismay, that the rivulet which ran in the valley beneath us was swollen to a river, surging along at the rate of from eight to ten miles an hour. There was nothing to do but to sit down and *wait for the stream to run by*. We watched the flood disconsolately till sunset, then till dark, and at length reluctantly made up our minds that we should have to spend the night there. We were all hungry as well as wet. A messenger managed to swim the stream, and made his way to the Mission, six miles off, where, as we afterwards learned, he represented that we were starving. By nine o'clock our ears were greeted by the sound of his horse's feet, and presently his precious burden of food was borne across the stream on his head and laid in safety at our feet. It was eagerly devoured, and we were then fain to roll ourselves up in our blankets upon mother earth and invite the descent of "tired nature's sweet restorer," which, in our case, proved rather *devoid* than "balmy sleep." With the early dawn we rose, found, to our relief, that our stream had been more considerate than that which the poet wrote of, and had indeed run by. It was not long before we reached St. John's Mission and Boarding-school, the residence of Mr. and Mrs. Swift. I thought myself at first too worn out and stiff for any duty, but the sight of the fourteen neat, happy-looking Indian girls who constitute the school, the evidences which I saw of their docility and of their dexterity at the wash-tub and the kneading-trough, the sweetness of their responsive singing at family prayers, and then the gathering of the Christian Indians and

their cordial handshaking and hearty "Hows," were inspiring; and I found by ten o'clock at night that, notwithstanding my fatigue, I had participated with Mr. Swift in three Services, two for Indians and one at Fort Bennett for white people, and confirmed a class of thirteen. At another station, twenty miles off, I confirmed, a few days later, a class of eight.

It does not do to scrutinize human nature too closely, whether out here or in New York, unless at the same time that you scrutinize that of other people you examine your own; and there is much that could be said of these Indians (and many like nothing better than to say it), which it would not be encouraging to detail; but they are the victims of so many disadvantages, their desire to extricate themselves from their sad plight seems in many cases so honest, and so great a change for the better has taken place among them within the last few years, that their case appeals to my deepest feelings, and it is not easy for me to realize that they can be the defiant and supercilious people whom I first met six years ago. Mr. Swift's seven years of labors and exhortations, in season and out of season, are bearing fruit, and the eminently wise administration of the present agent, Capt. Schwan, of the army, is bringing order out of chaos, so that they have become reasonably obedient, and the best of them are clamorous almost to break away from the lazy village life in which they have hitherto huddled, and to adopt the separate farm life which the agent desires for them.

One of their chiefs, No Heart, writes me:

"The same God who made me made you. You have had the words of God for a long time, though many have not understood them. A portion of you have regarded His words, and that is good. I thought of this way a long time ago, and my desire has been to go in it. For surely, if one does not obey God's words, he knows not whether it will be well for him in the future. Now you have declared God's will among this people, and it is well, for he who would live should look to and regard His commands. When you offered to put up a house here, I said 'Yes,' and now you have brought us out to see the light. Therefore, my friend, I will aid you with my voice. Me, my friend, I am one of those who regard the well-being of their people and wish them to live. There is no better way than this to be hunted for. We have found a good

road. We know that there was nothing good in our past life. Therefore I wish to cast that off. You saw how all my people here were dressed in citizens' clothing. We do such things as these at your advice, and it has been well with those whose understandings have been enlightened. All our people are very glad that you have seen them *all*. You are interested in the well-being of our people. . . . Let all your friends hear these words. Help us more and more; we long for life."

Another, Four Bears, a man of high reputation, writes:

"When you came to my house you said, There shall be a church, and I have put in stakes where the church should be placed; also stakes for field, burial-ground, and dwelling-house. For this reason I came; and I also wish a teacher, too. If a church is built, I would like the land near to be measured off into claims. I esteem this God's work; therefore I want you to help me."

While another, of humbler station, Paul Mazawanapeya, puts their case in this way:

"Before we knew of this way we were in darkness. But you built a house here, and made the light to break upon us. You put a solid post right here in the ground, and by this work wisdom has been given to us. Since God has made us, He gives us a way of life. So we bring our children up in this way. Since He did it of His mercy, and without price, our hearts are very glad. When you came around to see us, it made us want to live; it inspired courage in our hearts, and we shook you by the hand gladly. And we went back to our homes filled with joy. You may be sure, if a church is put up yonder, that the men and their children will follow its teachings. You said, long ago, you wanted us to follow the white man's way. To-day you see us in that way."

The hopes of these people are so young and fresh and unsophisticated that they are really pathetic to one who knows how fraught with uncertainty the change they are making is, and how many of their dearest hopes will be dashed to pieces. Many of their race have thrown away, as these have done, their wild life, and reached out for a better, and in the event have found themselves, not in the path of the Christian who learns and labors truly to get his own living, and to do his duty in that state of life to which it has pleased God to call him, but in the ways of the vagabond and pauper. I hope

better things for these people if we can only vigorously supplement the agent's wise discipline and secular instructions by the ministrations, educational and Missionary, of the Church.

Mr. and Mrs. Swift are ready to devote themselves to the good of these people at any cost, and are preparing to leave their present comfortable boarding-school life and establish themselves at a point, which Mr. Swift and I have chosen, about sixty miles distant, where some of the best Indians have settled, and where farming life promises reward. We hope to make this church the centre of an enterprising industrial colony.

About \$1,300 are in hand for the erection of the church and house. About \$1,000 more are needed, and I most earnestly hope

that friends will be raised up to supply this amount.

Opposition to a shameful proposition to despoil a tribe of Christian Indians of their farms has brought upon my head out here a storm of newspaper vituperation, and if I may believe some of the public prints, I am a pretty thoroughly demoralized fellow. There is no material offset to such calumnies which I should more enjoy than generous help in planting among these Cheyenne River Indians the church and Mission dwelling, which are so essential to their welfare, and which they so much desire; and I conclude with the appeal of No Heart's: "Let all our friends hear these words. We long for life. Help us more and more."

WILLIAM H. HARE,
Missionary Bishop of Niobrara.

WORK AMONG THE COLORED PEOPLE OF THE SOUTH.

ST. AUGUSTINE'S NORMAL SCHOOL.

RALEIGH, N. C., August 13th, 1879.

REV. AND DEAR SIR: In the nine months session of St. Augustine's Normal School and Collegiate Institute, Raleigh, N. C., begun in October, 1878, and ended in June, 1879, thirty-four male and twenty-seven female boarding scholars were registered. With these sixty-one boarding scholars, the enrolment of forty-six day scholars, thirty males and sixteen females, made an aggregate of one hundred and seven pupils for the term.

Although the boarding scholars were more numerous than in any previous term, and the dormitories and refectory, during the latter half of the term, were uncomfortably crowded, the good health with which the school family has always been blessed was not interrupted. A successful surgical operation for the removal of a fibroid tumor from the head of one of our candidates for Holy Orders afforded the only serious occasion for medical attendance during the term. This good health is, no doubt, God's blessing upon a well-chosen site, pure and abundant water, well-ventilated buildings, plain but wholesome fare, and, perhaps above all, the school's requirement of two hours' daily exercise on the part of all the scholars, either in labor upon the school farm and garden, or in the laundry and house work.

The assistant teachers and matron, who dis-

charged their duties faithfully and efficiently to the end of the term, were the same as were named in the last report—the Rev. G. A. C. Cooper, Mrs. A. J. Cooper, and Miss M. E. Pettipher, teachers, and Mrs. Sarah Haywood, matron.

The chief improvements of the school property made during the term were the building of a cow-house, the conversion of a part of the basement of the main building into a well-furnished laundry, and the fencing of the unenclosed portion of the land belonging to the school, which has now its ninety acres, well fenced, and, except the grove and pasture, cultivated, partly by its own scholars, in corn, potatoes, peas, and other grains and vegetables, for its own use.

The colored congregation in Raleigh, of which I have had charge since I became Principal of St. Augustine's Normal School in October, 1872 (with the assistance of the Rev. Mr. Cooper since June, 1876), was admitted into union with the Diocesan Convention in May last as St. Augustine's Church. In this church, on the Fourth Sunday after Easter, May 11th, the Assistant-Bishop of the Diocese confirmed seventeen persons, fourteen of whom were pupils of St. Augustine's Normal School.

On Friday, the 13th of June, in St. Philip's Chapel, Bolivar, Tenn., the Bishop of Tennes-

see ordained to the diaconate William W. Cheshier, the third of our scholars who, having passed the whole time of their preparatory training and candidature in St. Augustine's Normal School, have been admitted to the

Ministry. Another, in all probability, will be added to this number in the fall.

Most respectfully your servant and brother
in the Church, JOHN E. C. SMEDES,
Principal.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, LLOYD W. WELLS, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from August 1st to August 31st, 1879:

FOR GENERAL DOMESTIC MISSIONS.

ALABAMA.		LOUISIANA.	
<i>Mobile</i> —Trinity Church.....	\$9 15	<i>Monroe</i> —Grace Church, Mite Chest	1 35
ALBANY.		MARYLAND.	
<i>Cambridge</i> —St. Luke's Church, Mite Chest, for Work in Western Texas	4 97	<i>Baltimore</i> —St. Paul's Church, Mite Chest	62 83
<i>Catskill</i> —St. Luke's Church S. S.....	12 00	<i>Catonsville</i> —St. Timothy's Church.....	8 34
	16 97	<i>Harford Co.</i> —Churchville Parish	5 00
CENTRAL NEW YORK.			76 17
<i>Binghamton</i> —A. J. E.....	10 00	MASSACHUSETTS.	
<i>Willowdale</i> —Grace Church, Mite Chest	2 00	<i>Hyde Park</i> —Christ Church, Mite Chest	9 05
	12 00	<i>Longwood</i> —Church of Our Saviour, Mite Chest.	24 43
CONNECTICUT.		<i>Lowell</i> —St. Anne's Church, Mite Chest	22 59
<i>East Haddam</i> —St. Stephen's Church, Mite Chest	23 06	<i>Quincy</i> —Christ Church, Mite Chest	19 58
<i>Fairfield</i> —St. Paul's Church S. S., Mite Chest..	8 12	<i>Southboro</i> —St. Mark's Church S. S.....	40 00
<i>New Haven</i> —Trinity Church, Mite Chest.....	18 50		115 65
<i>Norwalk</i> —St. Paul's Church, Mite Chest.....	24 32	MISSOURI.	
<i>Norwich</i> —"A Friend".....	20 00	<i>Cassville</i> —C. S. B.....	2 00
<i>South Glastonbury</i> —St. Luke's Church.....	8 06	<i>Weston</i> —St. John's Church S. S., Mite Chest...	2 20
<i>Westport</i> —Christ Church, Mite Chest	18 00		4 20
	120 06	NEBRASKA.	
DAKOTA.		<i>Columbus</i> —Grace Church.....	2 00
<i>Swan Lake</i> —Church of the Good Samaritan ...	2 47	<i>Nebraska City</i> —St. Mary's Church.....	6 00
DELAWARE.		<i>Omaha</i> —St. Mark's Church	3 00
<i>Dover</i> —Christ Church, Mite Chest	8 00	Trinity Cathedral	28 80
EASTON.			39 80
<i>Chestertown</i> —Chester Parish, Mite Chest	1 90	NEW JERSEY.	
GEORGIA.		<i>Fairview</i> —Trinity Church, Mite Chest.....	3 00
<i>Cartersville</i> —S. C. E.....	5 00	<i>Haddonfield</i> —Grace Church, of which from S. S., \$25.....	30 00
ILLINOIS.		<i>New Brunswick</i> —St. John Evangelist Church, Mite Chest.....	2 50
<i>Algonquin</i> —St. John's Church, Mite Chest.....	1 35		35 50
<i>Evanston</i> —St. Mark's Church.....	3 77	NEW YORK.	
	5 12	<i>Bellvale</i> —"Home S. S.," Mite Chest	3 50
INDIANA.		<i>New York</i> —Church of the Holy Communion, Mite Chest, additional	1 10
<i>Terre Haute</i> —St. Stephen's Church.....	10 00	St. Ann's Church S. S., Mite Chest, add'l. (<i>Harlem</i>)—Trinity Church, Mite Chest.....	1 22
IOWA.		<i>Philipsstown</i> —St. Philip's in the Highlands.....	1 30
<i>Ottumwa</i> —St. Mary's Church, Mite Chest	78		308 52
<i>Waverly</i> —St. Andrew's Church, Mite Chest. .	50	NORTH CAROLINA.	
"M."	45	<i>Henderson Co.</i> —Calvary Church.....	5 00
	1 73	<i>Hillsboro</i> —St. Matthew's Church, "A Lady" ..	5 00
LONG ISLAND.		<i>Raleigh</i> —St. Augustine's Church	5 00
<i>Brooklyn</i> —Church of the Good Shepherd, "A Communicant"	30 00		15 00
<i>Hempstead</i> —St. George's Church	32 08	NORTHERN NEW JERSEY.	
<i>Newtown</i> —St. James' Church, Mite Chest, add'l.	2 50	<i>Belvidere</i> —Zion Church	12 00
<i>Rockaway</i> —Trinity Church.....	23 50	<i>Jersey City</i> —St. John's Free Church, Mite Chest	2 66
	88 08	<i>Morrisstown</i> —St. Peter's Church	45 94
			60 60

OREGON.		<i>Traverse City</i> —Grace Church.....	2 00
<i>Portland</i> —St. Stephen's Chapel S. S., Mite Chest.....	7 37	<i>Whitehall</i> —M. T. B.....	25
PENNSYLVANIA.			16 07
<i>Holmesburg</i> —Emmanuel Church, of which from Mite Chest, \$19.91; in memory F. C. B., Mite Chest 6,903, \$7.....	26 91	WESTERN NEW YORK.	
<i>Philadelphia</i> —H. J. R.....	25 00	<i>Clifton Springs</i> —St. John's Church.....	5 00
	51 91	<i>Geneva</i> —Trinity Church, Mite Chest.....	8 73
PITTSBURGH.			13 78
<i>Brownsville</i> —Christ Church.....	20 00	LEGACIES.	
SOUTHERN OHIO.		<i>Conn., Hartford</i> —Estate of Chester Adams....	251 39
<i>Cincinnati (Clifton)</i> —Calvary Church, through Woman's Auxiliary.....	15 00	<i>L. I., Greenpoint</i> —Estate of Miss E. N. Wood.	44 89
<i>Columbus</i> —I. N. W.....	10 00	<i>Pa., Philadelphia</i> —Estate of Margaret Pepper.	628 95
<i>Worthington</i> —St. John's Church, through Woman's Auxiliary.....	4 19	<i>W. N. Y., Nunda</i> —Estate of Catherine Brooks, of which for Indians in Nebraska \$243; Indians in Montana and Minnesota, \$364.50....	607 50
	29 19		1,532 73
SPRINGFIELD.		MISCELLANEOUS.	
<i>Albion</i> —St. John's Church, Mite Chest.....	1 17	From sale of Electrotypes.....	200 00
VERMONT.		Proportion of General Mission offerings.....	56 53
<i>Fairfield</i> —Trinity Church.....	68	<i>Sara'toga Co., N. Y.</i> , "Thank offering".....	20 00
<i>Sheldon</i> —Grace Church.....	3 04	Interest on Wm. H. Gratiwick & Co.'s note.....	15 96
	3 72	Dividend on City Bank Stock of Hartford....	17 00
VIRGINIA.		One-half House Rents.....	18 00
<i>Northampton Co., Eastville</i> —Christ Church S. S., Mite Chest.....	5 60		327 49
WESTERN MICHIGAN.		MITE CHESTS.	
<i>Coldwater</i> —St. Mark's Church.....	12 82	Receipts for the month not credited to Parishes	39 42
<i>Grand Rapids</i> —Chapel of the Good Shepherd S. S., Mite Chest.....	1 00	Receipts for the month.....	\$2,992 84
		Amount previously acknowledged.....	94,642 39
		Total receipts for the year ending September 1st, 1879.....	\$97,635 23

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CENTRAL NEW YORK.		SOUTHERN OHIO.	
<i>Auburn</i> —St. Peter's Church.....	\$72 00	<i>Worthington</i> —St. John's Church, through Woman's Auxiliary.....	2 20
CENTRAL PENNSYLVANIA.		WESTERN MICHIGAN.	
<i>Bethlehem</i> —Church of the Nativity.....	18 87	<i>Coldwater</i> —St. Mark's Church.....	9 65
CONNECTICUT.		MISCELLANEOUS.	
<i>East Haddam</i> —St. Stephen's Church, a Member	3 75	<i>I. L. L.</i>	3 00
IOWA.		<i>Mrs. Mary Louisa Brooks</i> , by Wm. Travis, for <i>Mrs. Buford's</i> enterprise.....	50 00
<i>Clinton</i> —St. John's Church.....	8 00		53 00
NEW YORK.		Receipts for the month.....	\$209 97
<i>New York</i> —Mrs. C., of which for Mrs. Buford, \$10.....	20 00	Amount previously acknowledged.....	13,005 18
NORTH CAROLINA.		Total receipts for the year ending September 1st, 1879.....	\$13,215 15
<i>Raleigh</i> —St. Augustine's Church.....	10 00		
PENNSYLVANIA.			
<i>Philadelphia</i> —H. J. R.....	12 50		

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.		FOND DU LAC.	
<i>Albany</i> —Mrs. A. M. Ward, through Bp. Hare..	\$25 00	<i>Oneida</i> —Hobart Church.....	11 50
<i>Delhi</i> —"Cash".....	25 00	LONG ISLAND.	
	50 00	<i>Astoria</i> —.....	4 00
CENTRAL PENNSYLVANIA.		<i>Brooklyn</i> —Church of the Reformation, for "D. R. Brewer" Scholarship at Crow Creek.	30 00
<i>Lock Haven</i> —St. Paul's Church.....	1 75	St. Mary's Free Church, a member, for scholarship.....	60 00
<i>South Bethlehem</i> —Church of the Nativity.....	21 25	<i>Newton</i> —St. James' Church, for scholarship in St. Mary's School, Santee Agency, through Woman's Missionary Association.....	30 00
CONNECTICUT.			124 00
<i>East Haddam</i> —St. Stephen's Ch., a member...	5 00	MASSACHUSETTS.	
<i>Northford</i> —Esther Brennan.....	2 00	<i>Lawrence</i> —Grace Church S. S., through Dakota League, for "Grace Church S. S." Scholarship in Boys' Boarding-School Niobrara.....	60 00
	7 00		
GEORGIA.			
<i>Cartersville</i> —C. L.....	50		

<i>Salem</i> —St. Peter's Church, through Dakota League.....	33 00
<i>Southboro</i> —St. Mark's Church and S. S., for "St. Mark's" Scholarship, Cheyenne Agency	17 24
<i>Swampscott</i> —Mrs. E. E. Manton, through Bishop Hare.....	20 00
<i>Quincy</i> —Christ Church S. S., for Scholarship..	30 00
	160 24

NEW JERSEY.

<i>Florence</i> —Mrs. Thos. Neilson, through Woman's Auxiliary for Wm. Welsh Memorial.....	5 00
<i>Freehold</i> —St. Peter's Church, through Woman's Auxiliary.....	8 54
<i>Mount Holly</i> —Through Woman's Auxiliary, St. Andrew's Church, a poor member.....	25
<i>Vincetown</i> —Trinity Church S. S., through Woman's Auxiliary.....	5 00
	18 79

NEW YORK.

<i>Philipstown</i> —S. S., St. Philip's in the Highlands, for Scholarship.....	47 20
<i>New York</i> —Through Niobrara League, "Sale of books".....	2 00
	49 20

NORTH CAROLINA.

<i>Hillsboro</i> —St. Matthew's Church, "A lady"....	10 00
<i>Raleigh</i> —St. Augustine's Church.....	5 00
	15 00

NORTHERN NEW JERSEY.

<i>Belvidere</i> —Zion Church, of which from S.S., \$4	9 00
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PENNSYLVANIA.

<i>Doylestown</i> —St. Paul's Church, "B.," for Church and House at Cheyenne River.....	2 00
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SPECIAL CONTRIBUTIONS.

CENTRAL PENNSYLVANIA.

<i>Harrisburg</i> —R. A. L., of which for Bishop Spalding \$10; Rev. Mr. Hinman, \$5.....	\$15 00
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DELAWARE.

<i>Wilmington</i> —St. John's Church, some members, for scholarship in Bishop Spalding's School.....	40 00
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MASSACHUSETTS.

<i>Fitchburg</i> —Christ Church, through Woman's Auxiliary, for support of Sister Eliza.....	5 00
<i>Hanover</i> —A. L. B., through Woman's Auxiliary, for repairs on school-room at Oneida Mission.....	5 00
	10 00

NEW YORK.

<i>Yonkers</i> —Mrs. I. H. C., \$5; Mrs. A. B. and A. B., \$15, for Church at Santa Fe.....	20 00
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<i>Philadelphia</i> —H. J. R.....	12 50
Sarah T. Elkins, through Bishop Hare.....	1 50
E. N. B., of which for "Bishop Whipple" Scholarship, \$30; "Bishop Hare" Scholarship, \$30; and "Mary Amory Hare" Scholarship, \$30.....	90 00
	106 00

SOUTHERN OHIO.

<i>Delaware</i> —St. Peter's Church, for Bp. Hare....	12 00
<i>Worthington</i> —St. John's Church, through Woman's Auxiliary.....	3 45
	15 45

WESTERN MICHIGAN.

<i>Coldwater</i> —St. Mark's Church.....	9 31
<i>Hastings</i> —Emmanuel Church.....	4 45
	13 76

MISCELLANEOUS.

Miss C.....	10 00
Miss N. P. C., through Bishop Hare.....	5 00
Interest on Bishop Whipple Hospital Fund....	105 00
	120 00
Receipts for the month.....	\$723 44
Amount previously acknowledged.....	30,109 28
Total receipts for the year ending September 1st, 1879.....	\$30,832 72

Rev. H. Swift, of Cheyenne Agency, gratefully acknowledges the receipt of \$7 from Mrs. Frederick Graff, of Philadelphia.

PENNSYLVANIA.

<i>Doylestown</i> —"B.," St. Paul's Church, for Bishop Wingfield.....	3 00
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RHODE ISLAND.

<i>Providence</i> —All Saints' Memorial, for Sister Eliza's support.....	7 00
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SOUTHERN OHIO.

<i>Springfield</i> —Christ Church, through Woman's Auxiliary, for "Springfield" Scholarship, for Rev. J. L. Gillygo.....	28 00
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LEGACY.

<i>W. N. Y., Nunda</i> —Estate of Catherine Brooks, for Indians, Alaska.....	121 50
Receipts for the month.....	\$244 50
Amount previously acknowledged.....	12,917 82
Total receipts for the year ending September 1st, 1879.....	\$13,162 32

ANALYSIS OF RECEIPTS.

For General Work of Domestic Committee, of which from Legacies, \$19,871.41.....	\$97,635.23
Designated for Work among Colored People, of which from Legacies, \$2,800.....	13,215.15
Designated for Work among Indians, of which from Legacies, \$600.....	30,832.72
Special Contributions, of which from Legacies, \$121.50.....	13,162.32

\$154,845 42

CORRECTION.—We ask attention to a singular mistake in the acknowledgments in the September number of THE SPIRIT OF MISSIONS. Through some inadvertence the entire last columns of the acknowledgments of Work Among Colored People, page 344, and of Special Contributions, page 345, were transposed, both columns beginning with the Diocese of New York. Of course, then, the sums there credited to Colored Work should have been credited as Special Contributions, and those acknowledged as Special Contributions should have been acknowledged as given for the Colored Work. The footings of the two tables are also, of course, incorrect; but in the Analysis of Receipts they are given correctly. We especially regret this blunder because of the large remittance of \$500 from Trinity Church, Oxford, Philadelphia, which, with other generous offerings, and the \$105 dividend on gift of the Rev. Dr. Saul, appear as Special Contributions, when they were really for Work among the Colored People.

MISSIONARY CONFERENCE IN NEW YORK.

A Missionary Conference will be held in New York City on the 14th, 15th, 16th, and 17th of October, beginning with a sermon by the Bishop of Connecticut, in Grace Church, on the evening of the 14th. The sessions of the following days will be held in Association Hall, corner of Fourth Avenue and Twenty-third Street, after Morning Prayer and the Holy Communion at Grace Church on Wednesday at 10:30 A. M., with an address.

The subjects selected for discussion are as follows:

"Association in Mission Work one of the Best Securities of the Church's Peace and Order."

"What are the Elements which Constitute any Branch of the Church a Power?"

"The Connection of Civilization with the Spread of the Gospel."

"What is wanting to the Successful Evangelization of the Colored People of this Country?"

"The Christian Solution of the Indian Problem."

"The Indebtedness of the World to Foreign Missionary Enterprise."

"Diversities of Operation in carrying forward the Work of the Church Consistent with Essential Unity."

"The Claims of the Mining, Manufacturing, and Agricultural Classes."

"The Policy of Concentration or Diffusion in Missionary Work."

"What this Republic owes to Christian Institutions."

"The Peculiar Aptitude of the Protestant Episcopal Church to meet the American Mind and the Demands of the Age."

The Assistant Bishop of North Carolina, the Missionary Bishop of Western Texas, the Rev. Drs. Lewis and Elliott, of Washington, Leeds, of Baltimore, Currie, of Philadelphia, Giesy, of Norwich, Conn., McKnight, of Elmira, N. Y., Frost, of Wilmington, Del., and Harwood, of New Haven, the Rev. Messrs. Weddell, Powers, and White, of Virginia, Greer, of Providence, R. I., and Van De Water, of Long Island, and Prof. Coppeé, of the Lehigh University, Pa., have consented to read papers or make addresses on these subjects. Other speakers have been invited, but at the time of going to press have not been heard from.

The Bishop of Pennsylvania will make the concluding address.

GENERAL ACKNOWLEDGMENTS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums for GENERAL MISSIONS from August 1st to September 1st, 1879:

ALBANY.		PENNSYLVANIA.	
<i>Ballston Spa</i> —Christ Church.....	\$60 85	<i>Holmesburg</i> —Emmanuel Church S. S.	\$2 00
NEW YORK.		SOUTH CAROLINA.	
<i>New York</i> —Wm. F.....	1 00	<i>Beaufort</i> —St. Helena's Church, Mite Chest.....	14 30
<i>Yonkers</i> —Mrs. I. H. C.....	28 00	Receipts for the month.....	\$106 65
	29 00	Amount previously acknowledged.....	9,722 14
NORTH CAROLINA.		Total receipts for the year ending September	
<i>Bertie Co.</i> —Windsor, Mrs. J. J. J.....	50	1st, 1879	\$9,828 79

. The November and December numbers of THE SPIRIT OF MISSIONS will be printed together, under one cover, and will be made up of the Annual Reports of the two Committees and of the Missionary Bishops. The Acknowledgments that would otherwise appear in those two months will be deferred until the January number.

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,

" H. Dyer, D.D.,

" Charles H. Hall, D.D.,

" John A. Paddock, D.D.,

" E. A. Hoffman, D.D.,

" J. H. Eccleston, D.D.,

" Wm. R. Huntington, D.D.,

Mr. F. S. Winston,

" Stewart Brown,

" Lemuel Coffin,

" Charles R. Marvin,

" Benjamin Stark,

"

" Cornelius Vanderbilt.

" James M. Brown,

JAMES M. BROWN, *Treasurer,*

23 Bible House, New York.

Rev. JOSHUA KIMBER, *Secretary,*

23 Bible House, New York.

Form of a Request to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: *For Work in Africa, or China, or Japan, etc.*

OCTOBER, 1879.

URGENT NEED OF TWO ADDITIONAL MISSIONARIES.

THE Committee for Foreign Missions have from time to time felt called upon to confer by means of the press with their brethren whom they represent—the Clergy and Laity of this Church—upon matters of great moment and pressing necessity. These conferences have consisted, on their part, of making known the occasion and details of such matters; and on the part of their constituents, by responses in contributions of money, thus showing their approval of the propositions laid before them, and voting for the adoption of the plans proposed. This course they beg to pursue now.

Two new Missionaries (at the very least) should be appointed immediately, one for Wuchang, China, and the other for Osaka, Japan.

For each of these positions a Clergyman stands ready and waiting to go: young men of scholarly ability, perfect

health, and single-hearted devotion to this department of the MASTER'S work; selected from the large number applying to be appointed to labor in the Foreign Field.

The Foreign Committee are not free to take measures looking to the consummation of either of these appointments, since the fact is patent to them that their present appropriations cannot be enlarged—if, indeed, they can be continued—upon the basis of the aggregate contributions for Foreign Missions, after deducting receipts for "special" purposes not controlled by them.

They must, therefore, ask the Church at large what is to be done.

I. Shall the young Clergyman for Wuchang be appointed?

The applicant is unmarried. His appointment would necessitate the expenditure of \$650 in one sum for his "Outfit" and Travelling expenses, and

an annual contribution of say \$700 for his stipend.

II. Shall the young Clergyman for Osaka be appointed?

The applicant will go out—if at all—as a married man. His appointment would necessitate the expenditure of say \$1,300 annually for his stipend. The “Outfit” and Travelling expenses for a new Missionary to Japan are at command, but no provision has yet been made for the salary.

These questions may be answered by specific contributions or pledges from Parishes, Convocations, associations, or individuals, *with the understanding that such gifts shall be in excess of usual offerings for Foreign Missions.* It is thus particularly stated, since it must be manifest that nothing would be gained by disturbing the usual flow of means for support of the work.

The urgency of these cases is portrayed below by letters from the field.

Bishop Schereschewsky says:

“I write the Committee regarding Wuchang Station.* Dr. Bunn is now in Shanghai on his way homeward, and, from what he says, I fear that his return to Wuchang is more than doubtful. Mr. Hoyt also expects to return home next spring.† What is to be done?”

“Shortly after my arrival here I sent an urgent appeal for that Station. Two men, I said, were needed, if we intended to keep up our Station there successfully; but, at all events, I begged at least for one. I write now to ask the Committee to send a man immediately.”

The Rev. Mr. Hoyt writes:

“Cannot the Committee send out a good man, with faith that a Church that contributes six and a half millions of dollars per annum will meet this expense of two or three thousand for the first year, and less the next? I know it is bold to appeal to the Committee’s faith instead of the Church’s liberality, but this is a case, I believe, for the exercise of

faith. If this faith has been already overtaxed, then I fear our labors and expenditures here have been, in a measure, in vain.

“We have now but two Stations in China. They are alike great centres for commerce; and this is especially a centre of native enterprise. More native business is done at this point than in any other in the whole empire; and so, beside our million of resident citizens, we have an immense floating population. Our language is understood in all parts of the country, and an influence is, and is to be, exerted here second to none. Rather than be hesitating or doubtful about sustaining her work here, our Church should be pushing forward to make this, at an early day, a Diocese, with a Bishop and a sufficient staff of co-workers of its own. Does our Church seek a large field in which to labor for her LORD? Here it is ready for the harvesters; the implements are rusting for want of hands to use them. ‘The harvest truly is great, but the laborers are few; pray ye therefore the LORD of the harvest, that He would send forth laborers into His harvest.’ It will cost our Church but a few thousand dollars more to have a full supply of men here than to keep an insufficient number; salary aside, all other expenses remain the same. Our institutions cost as much now as when four men were here. The Church is really losing money by trying to save a little. But, above all, our Church is losing grace by her lukewarmness. It is as true of the Church as of an individual, ‘No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.’”

From JAPAN, during the last two or three years, Bishop Williams has over and over again begged for more workers—Clergymen and an experienced teacher. These appeals have been put before the Church. One native and one American Clergyman have been appointed. One other American and the native Clergyman have broken down during the same time, so that the Bishop has just the same number of active workers that he had when he first asked for more. The Rev. Mr. Tyng, in a recent letter, says:

“Do the Foreign Committee appreciate the pressing need of present help for Japan? Do they know that Christianity is being every-

* In 1875 the staff at Wuchang and Hankow consisted of 4 Presbyters, 1 Deacon, 1 physician, 4 ladies. Now the Rev. Mr. Hoyt is the only American there.

† It will be remembered that Mr. Hoyt went out this time under special arrangement. His term will expire in April.

where discussed among this people, in debating-clubs, in families, and wherever people meet together, and that Christian books are bought in large numbers by Japanese whom we do not see in our congregations, for the purpose of finding out what Christianity is and discussing it among themselves? Do they appreciate the fact that among the things which may be looked upon as almost certain is the coming to Christian teaching, at no very distant future, of the Japanese in large numbers? Do they appreciate what our situation would be if some such event as the repeal of the laws against Christianity should hasten on this crisis, and we be unprepared for it, with no possibility of getting helpers for our work in less than two or three years? for it takes two years to fit a man to preach even poorly."

The Rev. Mr. Blanchet writes:

"Cannot the American Church spare us a couple of good and able men to help us gather in this golden and abundant harvest?"

One more remark and one more question:

These appointments we have been speaking of ought to be *speedily* made; but this is the time of year when receipts are always small. Are there not in this Church Christian men and women who are ready in response to such calls to say, Send the one or the other as *my* representative to China or Japan?

By order and in behalf of the Foreign Committee.

JOSHUA KIMBER, Secretary.

4

THE FIVE-CENT SYSTEM.

WHILE very few Parishes continue this system, originally introduced by the late Bishop Auer, we are glad to publish the following letter and report, containing, as they do, a record of such persistent, faithful work. In those Parishes where all other methods of systematic collections fail this plan might well be tried. The necessary books can still be furnished, though, of course, the plan of subscriptions adopted by the Board is urged as altogether preferable.

WILMINGTON, DEL., August 24th, 1879.

MY DEAR BROTHER: Enclosed I send you a report of the five-cent collections of our Parish for the past fifteen years.

I do this thinking you may not deem it unworthy a place in THE SPIRIT OF MISSIONS, as exhibiting what patience, faith, and steady adherence to a plan of collection will result in. The system, as you see, has been eminently successful here. Would that every Parish could have something like this in operation, then your treasury would be more amply supplied with the needed means for your blessed work. . . .

Very truly yours,

D. D. SMITH.

Report of the Five-Cent Collection for Foreign Missions in Christ Church Parish, Christiana Hundred, Del., on the Fifteenth Anniversary, July 13th, 1879.

MY DEAR FRIENDS, GATHERERS, AND SUBSCRIBERS: It is now fifteen years since the Rev. G. J. Auer laid the foundation of this little Society to help Foreign Missions. It was on the 23d of July, 1864, that we held its first meeting. Afterwards, during the following nine years, this devoted Missionary and most earnest Christian several times visited our Parish, and by his teaching and example warmed our hearts to persevere, through every discouragement, in the "labor of love" for CHRIST and our fellow-men.

The last time he preached for us, on the 22d of June, 1873, it was as Missionary Bishop to Africa. I well remember with what a feeble, suffering body he descended the stairs and entered the carriage to drive to church. But who that heard him there, appealing with deep earnestness and power for the poor heathen, and for Him who died for them and us, would have guessed he was even then struggling with the illness which, after that day, confined him six weeks to his bed, and from which he never entirely recovered? With the first gleam of returning health he left the hospitable home of our own excellent Bishop, where he had been so kindly nursed, returned to Germany to recruit a little more, and

then, leaving wife and children to follow, hastened back to Africa, only to die!

On the 16th of February, 1874, he expired at the post of duty, in the midst of work for which he no longer had any strength, having in his last three days with his dying hands ordained two native Ministers and confirmed forty converted heathen.

Thank God, we who survive him have received grace not to give up the good work he began in this Parish, but rather to go on more steadfastly for his example's sake. Small and humble it is in itself; but as each tiny rain-drop makes up the precious shower that freshens all the field, so each little Christian work is enabling us to have a part in God's great stream of blessing for the world.

Through this Society *we*, its members, have a share in *all* the Foreign Missionary work of the Protestant Episcopal Church; it is *our* work—*our* contributions, however small, have helped it. We may have a more special interest in Ah Voong, the little Chinese girl we are educating at Mrs. Thomson's school in Shanghai, but we can also feel we help educate the little Arab boys in Mrs. Hay's school at Jaffa; or Bishop Penick's little Greboes at Cape Mount; or the children of Japan or Haiti. When we remember how the Bible is being spread abroad among the Japanese, the Greeks, the Africans, the Chinese, the Mexicans, through means we had a share in giving—however small the share—should it not make us thankful? It is a great and glorious work we are helping to sustain, and we should feel in it a glad interest.

Let us also gratefully recall its reflex influence at home, as shown in our own Parish. Out of our Missionary Gatherer's Society sprang two years later (May, 1866) the Ladies' Society for Domestic Missions,* which has prospered so well as to collect every year about \$100 more than ours—so true it is that interest in Foreign Missions always promotes the Domestic.

We have had in this Parish the privilege of personal acquaintance with several of those devoted men and women who have been called of God to go forth for us and fulfil the part we could not ourselves do, of our duty under the command of CHRIST to "go into all the world and preach the Gospel to every creature." Besides the revered founder of our Society, two other Bishops of Africa, Bishop

Payne and Bishop Penick, have visited us. The Rev. Dr. Syle, Dr. Nelson, Mr. Thomson, Mr. Boone, Mr. Bates, and especially our own Pastor, have related to us the work of God in China. Mrs. Hepburn, Mrs. Nelson, Mrs. Thomson, Miss Scott, and those eminent Missionaries of the Woman's Union Society, Miss Brittan and Mrs. Pruyn, have repeatedly spoken to us of their labors in heathen lands. And as it were from our Parish, Miss Mary Nelson has gone forth a Missionary to Japan.

Our intelligent interest in Foreign Missions has thus been steadily increased; and though it has not brought forth all the fruit it ought, yet I think we have reason to be grateful and to go on in patient hope.

Yes, whenever we read of the "Light shining in dark places," let us rejoice that we may have given one spark to kindle it.

Ten years ago, on the fifth anniversary of our Society, the 11th of July, 1869, I gave you a brief report, which you have probably forgotten, but which, for the most part, is so equally applicable now, that I think I had best read it to you again, with only the difference of statistics:

"We began and have continued this Society to help our Missionaries, by each collecting what we could from every one who was able and willing to give a little—say from one to five cents a week. We now find at the end of 15 years that we have gathered and sent to the Committee for Foreign Missions \$3,008.64.

"Three thousand dollars! That is a large sum, and may do a great deal. And yet it has all been given in small sums, which many of the givers might have spent for some useless thing; which many of them could well spare; which some of them could ill spare, and made a sacrifice in sparing, yet were glad to spare and make the sacrifice for CHRIST's sake. The dear LORD looked into the heart of every one that gave, and those that gave for the love of Him, and the love of souls, He blessed.

"We see, dear friends, what has been done by our Society in fifteen years as to collecting money. But the greatest part of the work it has done we cannot count up. Only the LORD can. Only the LORD knows what prayers have been offered up for the souls of the heathen, for the help of the Missionaries, for the people at home who are trying to do good. Who but God can count up these prayers, more precious than gold?

* This Society has gathered in thirteen years \$3,878.58.

“Who but God can know the self-denial of the gatherers, taking trouble for His sake? The self-denial of the subscribers that have given up something else, for the sake of giving some cents every week to the cause of Missions? Who but God can see how much more knowledge about the heathen, how much more interest about them and their salvation, how much more care about our own souls and the souls of our neighbors have grown out of this Missionary work in fifteen years? Who but God can tell how useful the money we have gathered has been, with

His blessing, in helping to send Bibles and preachers to those who had not any—nor any other means to get them—but were ‘sitting in darkness and the shadow of death’?

“Let us praise His holy Name, and give thanks and glory to Him, that He has helped us and enabled us.

“From Him has come the will to labor in His cause, the patience to persevere, the strength to meet difficulties, the grace to bear discouragements. Let us ask Him to continue these blessings, and to make us humble and thankful.”

ORDINATION IN THE FIELD.

CHINA.—In a communication just received from Bishop Schereschewsky, under date of July 29th, he says:

“On the Fifth Sunday after Trinity (July 13th) I admitted the Rev. DANIEL M. BATES to the Priesthood.”

MOVEMENTS OF MISSIONARIES.

CHINA.—The Rev. and Mrs. W. J. BOONE left New York, September 11th, on their return to their field of labor. They purposed stopping for a few days in Davenport, where, by appointment of the Bishop of Iowa, Missionary Services were to be held on Sunday, the 14th. They are to sail from San Francisco, by steamer “City of Tokio,” on the 4th inst.

Miss MARY C. NELSON is to join Mr. and Mrs. Boone on the steamer.

On Wednesday, the 11th ult., a parting Service, under the auspices of the Woman’s Committee on Work for Foreign Missionaries,

was held in the chantry of Grace Church, New York, the Rev. Dr. John Cotton Smith making the address, and, with the Secretary for Foreign Missions, administering the Holy Communion. Miss Nelson unfortunately was unable to reach this city in time to be present. This was much regretted.

Dr. ALBERT C. BUNN, who, because of the condition of his son’s health, has finally been compelled to return to the United States—temporarily, at least—left Shanghai early in July. He arrived at San Francisco August 23d, and home, at Morris, N. Y., September 8th.

AFRICA.

The latest dates are to July 30th from Cape Mount. Bishop Penick arrived there on the 25th, after his trip to the lower end of the Jurisdiction. He had been suffering since from a cold contracted by landing in a rain-storm. He reported all the other persons on the Station as being well, and himself as better.

The Rev. Mr. Fair, writing under date of July 16th, from Monrovia, stated that he and Mrs. Fair were to take the steamer that day down the coast. He particularly expressed a wish that his assurances of regard should be conveyed to those friends with whom he was brought in contact while he was at home.

LETTER OF E. W. APPLETON.

We publish below a letter from Mr. E. W. Appleton, our native teacher at Fishtown,

Liberia. As the Grebo is his native tongue, we think that his English really does him credit. He teaches a vernacular school, and acts as Lay-reader, or Catechist:

FISHTOWN, June 30th, 1879.

DEAR SIR: On Sunday I conduct three or four Services in the surrounding towns; one in the big town, and also in Kateke, Wudi Sie’s town, and Gudulu. It is not my delight to conduct so many Services on Sundays as above mentioned, but on account of the hardness of the hearts of the people.

The hearing of the bell would not move them to come to the marriage feast of the SON of GOD. Why? My dear brother in CHRIST, I feel like telling you what happened to me last year, on Sunday, the 22d of September. I went to town and preached to the

people from the 115 Ps. 2, 8 verses concerning their false gods, whom they trust and worship instead of the only true and living God. I am sorry to report it, but it is the fact; these people still worship monkeys and other animals, with some creeping things. They still consider them as "*kui*" (*departed spirits*). I have explained to them how marvellous a thing it is; that while they consider these as their gods, they should be bold enough *as to eat them*. The thought of these things is so painful that I was compelled to ask them questions on that Sunday.

Do you eat your gods? Many times on your way up the river you kill monkeys and eat them. Sometimes the bush people cook them for your meal and you eat them, the which you say are your gods. I also read to them a passage: "They that make them are like unto them, and so are they that put their trust in them."

This so displeased them that they said I preached to them a new doctrine. "We have never heard this before," said they. "*It is a new doctrine*," Sano Wade says. We are like monkeys, and again we are serving them as our gods; and we eat those called our gods. Shall a man eat his god? Also we keep the skulls of our gods, after eating them, in our houses and worship.

On the next day, September 23d, all the chiefs of the place assembled and held a council. The object of their council was to call

in the town and ask us some questions concerning the words spoken, and confidently believed that *that* would bring sickness upon me. But the king prevented their doing so. They intended to have injured me by their witch, as they believe, but were much opposed by their king, who addressed them thus: "Be careful as to what you intend to do; this Gospel has been preached to all the Gedeboes, and no congregation has ever intended to poison their Minister or teacher; and yet you are fixing this evil plan upon Appleton, who has said no more than what other Gospel people have said for so long a time." This pacified them, that they did not call us in their midst. But I am sorry to say that they do not attend religious Services for several months, as they used to do at first. (But now their attendance is good.) They would not gladly come to that feast, which is good to their soul's salvation.

Brother in CHRIST, I am not afraid of their evil imagination, but feel encouraging to do my MASTER's will.

At three o'clock every Sunday I have a Bible Lesson with Christian women in our Station.

I have constantly paid a Missionary visit to Middletown when nothing prevents me.

I am sorry to relate the death of my dear little girl, Julia deB. G. Appleton. She was born on June 18th, 1874, and she died after four months' illness, on January 20th, 1879.

CHINA.

It must be manifest to any one who pauses to reflect upon the matter that it would be impossible to embody, either in the Annual Report of the Foreign Committee, or in this magazine, all the very interesting individual reports received from our Missionaries through their Bishops. We have concluded to take time by the forelock, however, and publish a selection from them in this issue. We say selection, but, after all, it is a hard matter to make any choice; and the number here given is determined by the space at our disposal. We place, therefore, under this head portions of several reports.

We do the same under the caption Japan.

We do not wish to alter the English of the two native Missionaries, who have never been in this country. It is well known that the Rev. Mr. Yen graduated at Gambier.

FROM REPORT OF THE REV. E. H. THOMSON,
SHANGHAI, July 26th, 1879.

MY DEAR BISHOP: The usual form for the statistics of the field which I work having been sent me, I now forward the same to you filled up in order. In handing this in I would beg to report that the work at the various Churches, Chapels, and Stations has been kept up regularly. The attendance at these has generally been good. We have had a year of unusual quiet, no disturbance or persecution having taken place at any of the out-stations. Our Catechists and Colporteurs have as a rule met with very kind treatment. We have lost one of our old Colporteurs, who died about two months since. He was a good, earnest old man, and had labored many years with the Rev. Hoong-Neok Woo. We thought a change might be beneficial to him, and he

was transferred to one of my out-stations. He was, however, too feeble for work, and after a few weeks returned to his home to die. We have not had much encouragement at the Stations in the number of inquirers. Those who have come seemed but little in earnest. We trust we shall soon see improvement and a better spirit of inquiry prevailing.

The vaccination-rooms which have been opened have been but little patronized, the people seeming to prefer their own old method of inoculation. I think this want of success has been owing somewhat to a lack of earnestness and zeal on the part of our agent. At other points vaccination has proved a great means of access to the people, and I hope we shall yet be able to use it with more success, as has been the case at "Nay-Ziang" and other points.

At Chih-Pau we have a good house for our Catechist and his family, and a Chapel for Sunday Services, and also a good street Chapel. At Sing-Chong we have also a street Chapel and a room attached, but we need very much better houses and Chapels at Sz-Kiung and Choo-Kia-Kok. We are on the lookout for houses, and hope suitable buildings may soon be found at these places. We need a Chapel at Soong-Kong, the prefectural city; I hope you will be able to let me have one of your Candidates for Orders for this point as soon as ordination can be had. The field is a large and important one, and we should not allow it to be long unoccupied.

The two boarding-schools under my charge, that is, Baird Hall and the Bridgman Memorial Schools, have both continued without interruption in their regular course, the pupils making fair progress, but not such as they might have made with better school-books and more efficient teachers. A number of scholars from both schools have been received into the Church during the year.

The Bible-readers under Mrs. Thomson have been quite efficient and useful. One of the three, I regret to say, has been married, and we do not continue her in the work.

The two Bible-distributors have visited nearly every street and alley both in the city and suburbs, and a large number of villages and hamlets in the surrounding country. They sell only portions of the New Testament and Tracts. We have two very good men for this work.

The Rev. Mr. Yen has been a great help to

me since his arrival in relieving me of the care of the city day-schools, and taking the Bible lecture on Wednesday afternoon for me at the city Church. He has charge of Duane Hall school, of which he will report to you himself.

The Catechist, Soong-Lieu Dzung, has made himself very helpful to me in the day-schools outside the city, and in assisting me on Sunday. The two Candidates for Holy Orders at Baird Hall, Pau-Sung and Chung-Ling, have been very diligent and useful, one having charge of the City Church Sunday-school and the other the West Gate Sunday-school. I consider them very promising young men.

The native Missionary Society has held its meetings regularly at the City Church on the second Sunday of each Chinese month. The usual summary of Missionary news and a lecture have been delivered on each occasion. The collections of the Society are under the charge of Mr. Zu Soong Yen. The two schools of the Society are in a flourishing condition. Of these the Rev. Mr. Wong will report to you. The accounts of the Mission for the past six months I will present to you in person.

I remain, faithfully and very truly yours.

FROM REPORT OF THE REV. YUNG KIUNG YEN.

SHANGHAI, June 30th, 1879.

I ought to have written you before to tell you of my return to Shanghai, but I thought best to postpone it until I am fairly at work here, so that I can add some matters of interest to the bare mention of this fact.

To premise, I confess I felt very loth to leave Wuchang, because of the greatness of the field, and of the thought that only one ordained Missionary is there to compass it, so far as our Church is concerned. Were it not that the three candidates are sufficiently qualified to help Mr. Hoyt, and that there are many urgent reasons to call me to Shanghai, I could not conscientiously leave that Station. The three Candidates have received such theological training as under the circumstances could be given them, and they need only to know its practical bearing on living men, and how to adapt it to the best advantage. This they will get by frequent contact with the people whom they meet in the chapels. Mr. Hoyt has appointed them to various departments of work.

Having lived, off and on, eleven years in Wuchang and Hankow, and having been identified with the foundation of our Church

work there, it was natural that I was oppressed with varied feelings when the time came to say good-by to friends, converts, and scholars. It was gratifying to me that my humble efforts, especially in the schools, were not unappreciated. The Catechist, teachers, and scholars of the Bishop Boone Memorial School accompanied me a part of the way to the river, and but for my entreaties they would have gone to the water's edge. Since my return the Catechist and the teachers have sent me a complimentary address, which they also had published in the *Chinese Globe Magazine* (religious).

Previous to my departure I had the pleasure of seeing quite a large class confirmed (*i. e.*, large for Wuchang); and at the Bishop's request I gave a short exhortation after the Service, he preaching on the occasion. Among the confirmed, two were the wives of the Bishop Boone Memorial School graduates, one a Candidate for Holy Orders, and the other Dr. Bunn's medical student. . . .

The bride of the Candidate was baptized in January and confirmed on the First Sunday in Lent with the others, as already stated; the bride of Dr. Bunn's medical student had been baptized in her girlhood in the London Mission. As the two young men are in the service of the Mission, their homes are within the Mission premises; and I trust these will be the forerunners of many young Christian families, as the boys and girls of the two schools become men and women, and married to each other.

The call for new laborers for Wuchang and Hankow needs no eloquent pen. The facts speak for themselves.

1. It is the only interior Station of our Church.
2. Its position, considered in its relation to other parts of China, is unequalled.
3. Our Church has a very complete apparatus for carrying on the work, viz., three chapels, two boarding-schools, and one hospital.
4. There are three Candidates and two medical students, well fitted to aid in the work.

The duties assigned me by the Bishop in Shanghai are: 1. Duane Hall divinity students. 2. Duane Hall Boarding-School. 3. Six day-schools.

A detailed statement has been given in my report, so I need not repeat it here.

The college is drawing near to completion. My house is by the side of it, and will be

finished about the same time. Our vacation begins August 1st, and when the boarding-schools reopen, they will do so in the new building.

I am faithfully yours.

FROM REPORT OF THE REV. S. R. J. HOYT
WUCHANG, July 9th, 1879.

REV. AND DEAR BROTHER: You will find enclosed herewith my report for the year ending June 30th.

We have reason to return thanks to God that during this year, in which unusual perplexities and difficulties have encumbered the work of this station, He has vouchsafed so cheering a return for all labor bestowed.

Our report shows that a larger number than on any preceding year have made a confession of CHRIST; and there has been that connected with the admission of many that we may read as good evidence that their baptism was not of water only, but of the HOLY SPIRIT.

Reports are cold, heartless things. In Church work they show indeed *a result*, but they fall far short of *the result*. Who would undertake to estimate in figures to-day the result of a year's labor, I will not say of our blessed LORD and MASTER, but of the zealous St. Paul, or the loving St. John? Had they sent in a report at the close of each year, how would the figures look when compared with the grand total of results that we now see attached to their labors?

But it is necessary that reports be made; and so our Missionary Bishops and their Clergy, after a year of labor, of tears, of prayers, of joy and thanksgiving, sit down and write, "I have confirmed so many, and I have baptized so many," and the whole Church sees at a *glance* a year's work!

Fortunately most of the readers of reports can fill, from their own experience in working for CHRIST and His Church, the long blank that lies between the formal words, "I respectfully submit," and the little *figures* at the end.

I cannot trouble you, even in this letter, with an enumeration of the many pleasing or touching incidents connected with the work of this year. But I may mention that a very pleasant page in our record is one showing that a number of *families* have come at a time into union with CHRIST. In three instances I have baptized an entire family—the fathers hearing, first, and bringing their wives and little ones afterwards. One

of these families is that of a literary man. After the death of one of our oldest communicants, his wife and daughter-in-law came to me, saying that they wished to die with the same hopes that "Hsiung Zei-tei" (the deceased) had to support him in his last hours. Since, they have both been baptized, and the daughter-in-law has brought her children for Baptism, while her husband, who has been in the country some time, is now a candidate for Baptism. This makes a fourth family.

We are all now lamenting our loss in the necessary return of Dr. Bunn, with his children, to the United States. His work here has been a noble one, and it has exerted a wide and good influence in behalf of our Mission. A number of the converts this year have been patients from the hospitals. Young "Chi Tsun Kwên" is doing very well thus far in keeping up the hospital work, and will, I am confident, be of valuable service until we can again have our foreign physician.

The three young men studying for the Ministry have done good and faithful service. I have been obliged to give up the thought of carrying them on in many of their studies, as one man is not sufficient for all the duties of this place, and so have set them to work. A fourth Candidate joins them now.

I have declined all applications for admission to our schools, as I do not care to add to the already too great responsibility of caring for so many children. Should the lady or ladies come to take charge of the Bohlen School for Girls, and to visit the women in the hospital, I can promise them a *full* school and plenty to do.

I confidently expect that a Missionary to Wuchang will reach here early this fall. He will have none too much time to prepare for his work before the oversight of the Station falls upon him. Bishop Schereschewsky will sanction no improvement here until a Missionary is appointed. So our church building must wait longer. For eight years we have been waiting; now we have no room for those who would like to unite in the worship of God; nor can we even enlarge the little shanty that has all this time stood as the substitute for a church. The resolution of the Foreign Committee, warranting the building of a church and buying of the lots adjacent to us, gave me much pleasure, even though I knew that the source from which they expected the money to flow would not yield the treasure. The

resolution did me good, because it was a new assurance that the Foreign Committee mean to support this Station, and to further such projects as tend to its growth and welfare. May God direct them in all their doings, and enable them to compass their earnest desire to send at least one man to Wuchang immediately. I am yours, faithfully.

FROM REPORT OF THE REV. HOONG NEOK WOO.

KONG-WAN, PAU-SHAU-YUEN DISTRICT,
July 22d, 1879.

I received the prepared blank for me to report the works in connection with the Kong-Wan and the out-stations in my charge and under Dr. Nelson's oversight. The whole work, as far as I can see and know, is improving and is hopeful. The Mission work, like everything else, has the bright side as well as the dark side. The bright side is when every thing goes on exactly as you wanted. The dark side is when things go on contrary to your will and feelings. So we have to take whatever will fall upon us.

Enclosed are your blank filled and a few additional lines, and the list of names of the teachers and scholars of different schools at the different Stations and villages and towns, which may be of some interest to friends of our Church in America.

[The list is so long we are obliged to omit it.]

This village station, a mile from Kong-Wan, established little over than a year, has about 100 families. King-Vong Zah village also has about 100 families; about midway between Kong-Wan and San-ting-kur. At this point has two schools. The above and the one following every Sunday afternoon has a regular Service held in the above village school. The No. 6 school is also attending the Services regularly.

The above schools are the real nets of our Church to catch the people. They spread out the holy Name of JESUS and the fame of our Church in the different towns, villages, and hamlets. It is the best and the cheapest means to open the way for the holy Gospel of our LORD JESUS CHRIST. Through these schools we have introduced the truth to many families. Many good and promising children in our boarding-schools were chosen out of these schools. There are still a number of them awaiting the opportunity to be admitted, as I have already stated in the list of scholars.

These schools are situated in nine different points or stations. Four of these schools are totally supported by our Mission. The rest are partly supported by our Mission, the parents of the children bearing one half or one third of the expenses, according to agreements made. Whenever I can get the people to bear any expenses I do so. It seems to me whenever the people take part in the expenses of their children, more interest is taken in sending their children to school, and more gratitude is shown towards us and the Church. A little increase of expenses will, I think, improve some of the schools under my charge; 450 taels will be sufficient for all the schools; they contain about 170 children. They cost \$3.67 per child. Of these eleven teachers four are heathens, but three out of the four I have great hope will be converted in a little time.

The visit of the schools is rather irregular for the past twelve months, because my Catechist, Mr. Tsing-King-Main, is so weak and so broken down in health that he renders me very little help. Dr. Nelson proposed some time ago to let him take a trip to Ning-Pok, and then to Zan-Shin, his native home. Poor fellow, he is in much anxiety, for he is spitting blood, and is now in our Mission hospital. As soon as he is stronger we shall insist on his taking the trip. He is a very sincere and earnest helper, about 52 years old. I shall be very sorry if I have to lose him. May God spare and restore his health.

I am trying to raise a few good and earnest Chinese Christian families to assist me in my District. I hope the LORD will strengthen and help me in future as in the past.

My Bible-reader, Mrs. Chur, is a most sincere and hard worker. She was formerly supported by a fund furnished to our dear deceased friend, Miss L. M. Fay, by the ladies of Pittsburgh, Pa., U. S. A. At present she is supported by the general Mission fund.

My vaccination dispensaries at Kong-Wan, San-Ting-Kur, and Non-Ziang are very encouraging and satisfactory. Every Saturdays in March, April, and May I have a gathering of respectable class of people, from 50 to 150 brought their children to our Kong-Wan church for me to vaccinate them. Our preachings on such occasion is more rooted in the people. So every Saturday in those three months, though it is hard work, but gave me the greatest pleasures to see such good congregations of men, women, and children comes to me to hear the blessed Gospel of CHRIST and

accept my humble doing of the vaccination of their children. Each child pays 5 cents as register fee. This sum is nearly enough to meet the current expenses of the three vaccination dispensaries. There are 381 males and 264 females vaccinated in the above establishments, besides 88 of both sexes at other points and in private families.

The Sunday Services at Kong-Wan are almost entirely in charge of the Rev. Dr. Nelson and Mr. Zu-Soon Yen the past year. After the two services at San-Ting-Kur and King-Vong-Zah, and a little dispensary work at the former place, I seldom have time enough to give any assistance at the Kong-Wan Church.

Non-Ziang is a much larger town than Kong-Wan. But I am sorry that we have no Sunday Services there, for we have no ordained Minister or Catechist there. Mr. Woo Nie-Ge, a young member of our Church, is the school teacher, who is doing his best to speak to the people on the Christianity who come to the door of our preaching and vaccination room. I go there only once a week when the time and weather permit. I trust ere long we will have one or more good and earnest Christian families to take charge of this large inland town.

I am glad to inform you, sir, that the San-Ting-Kur Chapel and a couple of one-story rooms are at last in the hands of the carpenters and masons. About another month we will see the chapel and the rooms completed. I trust after the new chapel is built, affairs in that locality will improve.

Mr. Tsang Tsing-Van, one of our first converts there, died on the 9th of June, 1879. His last words to his wife and family were, "Be strong and stand firm in the Church of our LORD." Let us follow Mr. Tsang's example, and let these same words be our last advice to our dear ones too. Trust the good LORD will sanctify and hold Mr. Tsang's family up to do according his sensible advice.

Excuse me for not having a better report.

I remain yours faithfully in JESUS.

THE "EMMA JONES" SCHOOL.

SHANGHAI, June 30th.

During the absence of my daughter, the founder and head of the "Emma Jones" School, Mrs. Nelson and I have had the general superintendence of it. The progress of the school and conduct of the members have been gratifying to us. The eldest daughter of

the Rev. Chai Wong continues to be its efficient and useful matron. Within the year past five of the girls have been confirmed and two others have been baptized.

The quarters of the school have heretofore been rather contracted for the number of inmates. But we are now having the building transferred to these premises on which we live, and hope to enlarge it for better accommodation. This arrangement was a necessary part of our move from the old Mission Station to this place, and will continue while we continue here. We expect our daughter, on her return, to resume the charge of the school and have her residence with us.

A late mail brought us the tidings of the death of our venerable friend and former co-worker, after whom this school is named, Miss Emma Jones. Her memory is warmly cherished by her former pupils here. The day I heard of her death I mailed a letter enclosing some £25 sterling, contributed for her comfort by some of these old pupils who had heard of her low state of health.

R. NELSON.

ORGANIZATION OF THE CHINESE RELIGIOUS TRACT SOCIETY.*

At a meeting of the Board of Trustees of this Society, held at the Deafery, Shanghai, on November 29th, 1878, a Constitution and By-Laws were adopted and the following officers chosen: President, the Rt. Rev. W. A. Russell, D.D.; Vice-Presidents, Bishop Schereschewsky, the Rev. J. W. Lambuth, B.A.; Corresponding Secretaries, the Rev. J. M. W. Farnham, M.A., V. P. Suvoong, Esq., M.D.; Recording Secretaries, the Rev. J. W. Davis, M.A., the Rev. Bau Tsih-Dzae; Publishing Committee, Foreigners, the Rev. J. Edkins, D.D., Bishop Schereschewsky, the Rev. Drs. E. C. Lord and S. L. Baldwin; Publishing Committee, Chinese, the Rev. Yen Yung-Kiung, B.A., Kiu Jin-Kwae, C. K. Marshall, and Paen Sing-z, B.A.; Treasurer, the Rev. W. R. Lambuth, M.D.; Bankers, the Oriental Bank, Shanghai.

We have been kindly supplied with the following minutes of a meeting of the Board of Trustees of the Chinese Tract Society, held on November 29th, at the Deanery, Shanghai, the following being present: The Rt. Rev. Bishop Russell, the Rt. Rev. Bishop Schereschewsky, the Very Rev. Dean Butcher, Dr.

E. C. Lord, Dr. J. Edkins, Dr. Suvoong, the Rev. W. Muirhead, the Rev. J. W. Davis, the Rev. J. M. W. Farnham, the Rev. J. W. Lambuth, the Rev. Woo Hoong-neok, the Rev. Bau Tsih-dzae, the Rev. Paen Sing-z, and the Rev. Wong Jung-ya.

The Rev. J. M. W. Farnham, Chairman of the Provisional Committee, took the chair, and invited the Rt. Rev. Bishop Russell to offer a prayer.

Copies of a Constitution, prepared after careful examination of the Constitutions of the British and American Tract Societies, were handed round, which the Provisional Committee submitted to the Board of Trustees, to be by them discussed, amended, and adopted as the Constitution of the Chinese Tract Society.

At the request of the Chairman, Dr. Suvoong read a succinct account of the steps that had been taken with a view to the organization of this Society, which, it is hoped, will in course of time be a great national institution, like the Tract Societies in Great Britain and America.

The Chairman read a letter from the Rev. Dr. Stevenson, Secretary of the American Tract Society, in which the writer gave warm and hearty sympathy to those who proposed to organize a Tract Society for China, and made several valuable suggestions relating to the nature of the Constitution needed by such an association.

It was then moved and carried:

That we do now proceed to the formal organization of the Chinese Tract Society, in accordance with the prospectus issued by the Provisional Committee.

The following officers were elected: President, the Rt. Rev. Bishop Russell; First Vice-President, the Rt. Rev. Bishop Schereschewsky; Second Vice-President, the Rev. J. W. Lambuth; Corresponding Secretaries, the Rev. J. M. W. Farnham and Dr. Suvoong; Recording Secretaries, the Rev. J. W. Davis and the Rev. Bau Tsih-dzae; and Treasurer, the Rev. W. R. Lambuth, M.D.

It was resolved that the Publishing Committee shall consist of four foreigners and four natives, representing the following constituencies: (1) Presbyterians and Congregationalists; (2) English and American Episcopalians; (3) Baptists; and (4) Methodists.

The following were elected in the order named: the Rev. J. Edkins, D.D.; the Rt. Rev. Bishop Schereschewsky, D.D.; the Rev.

*Furnished through the Rt. Rev. G. T. Bedell, D.D.

E. C. Lord, D.D.; the Rev. S. L. Baldwin, D.D.; the Rev. Paen Sing-z, the Rev. Yen Yung-kiung, the Rev. Kau Jin-kwae, and the Rev. C. K. Marshall.

Dr. V. P. Suvoong and the Rev. Wong Jung-ya were elected to act in connection with the President, Treasurer, and Secretaries as the Executive Committee.

The Constitution already submitted to the

Board was referred to the Executive Committee, to report upon at the next meeting; and the meeting was adjourned to the following Monday, closing with prayer by the Rev. W. Muirhead.

The Board met, as arranged at the Deanery, on Monday, December 2d, and after a full discussion of the proposed Constitution, it was amended and adopted.

JAPAN.

FROM REPORT OF THE REV. A. R. MORRIS.

OSAKA, June 30th, 1879.

I ENCLOSE my statistics for the year ending June 30th. As I have given the particulars of my work in my quarterly letters, it will not be necessary to repeat them here.

Since February I have adopted the custom of counting the numbers present at the Sunday Services. They vary very much, sometimes there being not more than seventeen, at others as many as forty-eight. I think, however, the numbers I have given are a fair average. The attendance in spring and fall is usually better than in summer or winter.

In Lent, instead of the Friday night meeting for prayer, we had a Friday afternoon Service.

The Tuesday and Thursday preaching is only for the passers-by, and is only held in summer, at eight o'clock in the evening. I discontinued it on October 10th, and resumed it the beginning of this month. I might have resumed it earlier, but I found the people beginning to drop in to talk in the afternoon, so I thought it best to keep on with that mode of teaching, although I could not get them in sufficient numbers to preach to. I have been going to the chapel Tuesday and Thursday afternoons throughout the winter to talk to those who might drop in.

I have included in my report one person who was baptized by Mr. Quinby, as the Baptism took place in Osaka, and I do not know whether it will appear in his report.

Of the communicants, two are those specified in the last head of the report who were baptized in the English Mission, but are employed now in ours. Akashi, who preaches occasionally, is one of those. There is one other communicant included in the number who does not come to the communion on account of lying under the suspicion of grievous sin, of which, however, I have not actual proof, and therefore

have not felt justified either in suspending from the communion or leaving the name out of the list. The absence from the communion is voluntary on the part of the individual.

Some of our members have taken a good deal of interest in finding out poor and destitute persons to help with the communion alms. They have gone to considerable trouble in investigating different cases to find out whether they were really deserving or not, in some instances going three or four miles into the country, to the villages in the neighborhood. In some cases brought to their notice, which on investigation they deemed unworthy, they refused to give assistance. In one case, which Mrs. Ozuma investigated, she found a family in great distress by the sickness of the husband. Dr. Laning went there with her on a subsequent visit and attended the man, who has since recovered sufficiently to move to the dispensary. Mrs. Ozuma has been teaching them the Gospel, has helped the husband to get to work again, and is in hopes that they will soon attend the Services.

I am having the same discouraging experience as last summer of cases which I am entirely unable to take hold of. It is as unpleasant for me to write as for you to read; yet I know of no other way of letting you know the situation. I write this to show the opportunities which lie before us, if we only had the power to take hold of them.

Two weeks ago three men came in to the night preaching, and stopped after it was over to talk and ask questions, and asked me to lend them some tracts. They have been to the Service on Sunday, have been here two or three times, and said the people in their province asked them to see if they could get a Missionary to come to their province and teach them; and in any case to learn what they could themselves while here, and tell

them about it on their return. They came to me a few times, but now, to all appearance, have stopped, and I do not know what has become of them.

A short time ago a man in a distant province wrote, asking for some scriptures and tracts, as he wished to learn about Christianity. Some time after his brother came to Osaka, and came to me once or twice for instruction. He has since returned to his province, and now writes, asking if he can come to Osaka and be baptized and return. But my usual experience of such cases has been that they will not remain long enough to be properly prepared for Baptism. Things, however, have assumed so much more cheerful a guise since Mr. Tyng joined us that I trust when he has acquired something of the language we shall be able to hold on to such cases as the above.

FROM REPORT OF THE REV. J. H. QUINBY.

TOKIO, JAPAN, July 17th, 1879.

MY DEAR BISHOP: My work for the year ending the 30th of June has been chiefly of an educational character.

Before leaving Osaka, in August last, I assisted Mr. Morris every Sunday, taking part in the Services and preaching once a day. At that time, also, I was engaged with the Rev. Mr. Warren, of the Church Missionary Society, on the work of the Prayer Book Translation Committee, spending three hours per day three or four days out of every week.

In October the Divinity School opened, and I was assigned Old Testament literature and interpretation, moral science, Messianic prophecies, and preaching (rather the preparation of sermons). The work done may thus be summed up: Number of lectures on Old Testament, etc., 136; number of lectures on moral science, 38; number of lectures on Messianic prophecies, 17; number of lectures on preaching, 17. Some of the lectures in ethics and on the Messianic prophecies were repeated, but no record of the repetitions was made.

In November I began a boys' school, and, though the accommodations I was able to secure for it were too rough to warrant any anticipation of great success, yet it was continued, under all discouragements, to the end of June. Number of pupils for the year, 42; greatest number for one month, 18; smallest number for one month, 9; amount expended

for school for the year, \$101.95; amount received for pupils for the year, \$80.25.

My own teacher taught Japanese translation, and the Rev. Mr. Yokoyama various rudimentary English studies, three hours a day, the latter for about three months. I spent two hours daily in the afternoon teaching several English branches.

The premises we have now secured for the school are much better, and the next school year, I hope, will see our work better organized and a large number of pupils in attendance.

In January I started a Sunday morning Service at the boys' school, during which the Gospel according to St. Luke was read and expounded. The attendance was entirely optional, and not encouraging. They were, however, continued regularly for those who came.

Number of Services to 30th of June, 23. I have baptized one native adult (in sickness); held Services and preached to foreigners 13 times; administered the Holy Communion once, besides assisting various brethren on festival and other special occasions. From the 6th of June, almost the whole of every day, with a few interruptions for examination of the Divinity School, etc., I have spent with the Prayer Book Translation Committee. Some portion of my time also has been given as the representative of our Mission in the "Permanent Committee on the Translation of the Scripture into Japanese," of which I am the Secretary.

All of which is respectfully submitted to you, my dear Bishop, and then to the Foreign Committee of the Board of Managers of the Protestant Episcopal Church in the United States of America.

FROM REPORT OF MISS E. G. EDDY.

OSAKA, June 9th, 1879.

DEAR BISHOP: Mr. Morris told me last night you wished us to send our reports right away.

I am puzzled to know what I shall write about, as since September last everything in school life has moved in such a quiet, everyday way that I can find nothing startling or otherwise to communicate.

The number of pupils admitted, 25; for various reasons left, 3; those in constant attendance, 22; number of girls, 20; number of boys, 5; number of boarders, 7; number on

scholarships, 3; names of those on scholarships, Otoro Kushihe, Yaso Yoshikawa, Kesa Taguchi. The scholarships are: Sarah P. Doremus, Anna Maria Jay, Howard Duane.

I have retained all of my old scholars save 3; of this year's have lost 3. Girls seldom go to foreign schools, and for small boys I have many applications; but as they will not come to Church or Sunday-school, or learn Scripture lessons, and are generally unprofitable, I no longer receive them. The attendance at Sunday Services, as well as on week days, has been more satisfactory than was last year's; and although none are professing Christians, they have a fair knowledge of Christianity, and I try to direct their English studies as far as I can, that they may learn from them as well as from other sources; and that it is not all lost I know, for the greater part have faith in what is taught them, and I never have to urge them now to learn their Sunday lesson; they do it without. Am much indebted to Mr. and Mrs. Tyng for their kindness in teaching music and drawing, and assistance other ways in my school.

—
OSAKA, June 23d, 1879.

DEAR BISHOP: I thought my report was all right as far as the practical part was concerned, and the scholarships full in minutiae, except the ages of the children; but you knew all about them last year; and in general remarks I told all I could conscientiously about their attitude as Christians. The true God is received and believed, but is not avowed by Baptism; nor have I urged them to do so, preferring it should be a voluntary seeking. They have been well taught this year in school, Sunday-school, at Church, and at Friday evening Service.

The Sarah P. Doremus Scholarship was given to Otoro Kushihe, aged twelve years, Japanese; the Faith (this has been changed to "Ann Maria Jay," as the donor of "Faith" Scholarship wished a theological student placed on this foundation) to Yaso Yoshikawa, aged twelve years, Japanese; to Kesa Taguchi, aged nine years, Japanese; and the Anna Maria Jay is reserved for two children. I am waiting your approval, for Kesa Taguchi is already a Christian, and Yaso, I hope, will soon be, as she is thoughtful beyond her years.

Otoro thinks of little beyond playing, and has a few troublesome faults; but she has

improved very much this year. Your question, "Have any been baptized?" troubled me at first, but, as I think it all over, it is not wrong to say, it is better they should wait a little, because they are so young. Last night I had them remain after prayers, and told them in my own way about Mrs. Doremus, her love for God, goodness and devotion to His work; also of the Sunday-school children who sent in her name scholarships to those who did not know the true God, and every day prayed they might become good and wise men and women, and teach unto others what they had learned themselves. All over the world these gifts were sent; and my talk was often interrupted by a long oh! and "warr hodo," as I told things strange to them of the different people. I looked at the little circle around me, and was surprised and pleased to see the various ways they were affected: a few faces expressed surprise only, but others had a softened, thoughtful look, and I turned to my little "black sheep," whose cheeks were red as roses and eyes shining like stars, and said, "Don't you think a little girl should try very hard to be good when she remembers who are thinking and caring for her?" She made no reply, but her "Good-night, Teacher!" answered me; and all day long the lazy little girl has been glued to her book in the most determined manner. Well, what is there in this you have written me? Nothing much; only I saw something more than usual of the children's inside nature; and if I don't "hoe" my plants too much, don't you think they will grow up themselves flowers for Baptism? And this noon in school "Parson Fukutato" was questioning two other boys on Adam and Eve, and they answered a great deal better than I supposed they could, though they mixed things some, calling the serpent "Jikokus," angel.

The "Howard Duane" I wish to retain, for I hope some day to find a suitable boy for it.

The attendance, with few exceptions, has been daily, and general progress good. The yearly examination of studies commenced on the 16th.

Very truly.

—
FROM LETTER OF MISS FLORENCE R. PITMAN.
Tokio, May 27th, 1879.

I HAVE been in Japan long enough now to feel very much at home; and so I do, in everything except the language. That I cannot speak with any degree of fluency yet, but

patience and perseverance will enable me to master it some day, I hope. I have not been in very good health this spring, which has interfered somewhat with my studying. Our girls' school is much more interesting than it was this time last year, I am happy to say. We have now a number of nice intelligent

pupils, four of whom were baptized several Sundays ago. We can find use for just as many scholarships as you can send us. Many thanks for those which have already kindly been sent by the ladies of the Auxiliary. Will you please remember me in Christian love to them all?

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from August 1 to September 1, 1879.

ALABAMA.		NEW JERSEY.	
<i>Mobile</i> —Trinity.....	\$9 15	<i>Haddonfield</i> —Grace S. S.....	25 00
ALBANY.		<i>Princeton</i> —Trinity, Woman's Missionary Society, for "Louisa C. Tuthill" Scholarship, Bridgman Memorial School.....	40 00
<i>Johnstown</i> —St. John's.....	5 00		65 00
<i>Morley</i> —Trinity Chapel.....	3 25	NEW YORK.	
CENTRAL PENNSYLVANIA.		<i>Harrison</i> —Mission, for new wards, Wuchang Hospital.....	5 27
<i>Harrisburg</i> —"R. A. L.," for Bp. Peack's work.....	8 25	<i>Irrington</i> —Mr. Geo. D. Morgan, through A. C. M. Society, for China and Africa.....	100 00
<i>Towanda</i> —Christ Church.....	10 00	<i>Mamaroneck</i> —St. Thomas', Woman's Missionary Association, for Haiti.....	21 87
	12 13	<i>New Rochelle</i> —Trinity, Woman's Missionary Association, for Bishop Riley's work, Mexico.....	11 26
CONNECTICUT.		<i>New York</i> —Calvary, Woman's Foreign Missionary Society, for Mrs. Sayres' School, China, Church of the Heavenly Rest, Woman's Missionary Association, a member, for Miss Nelson's salary.....	50 00
<i>Birmingham</i> —St. James', Miss Shelton's S. S. Class, through Woman's Auxiliary, for Emily Williams School.....	10 00	<i>St. Michael's</i> , Woman's Missionary Association, for Africa.....	15 00
<i>Middletown</i> —Holy Trinity, of which Ladies' Missionary Association, \$46.55.....	91 42	<i>Yonkers</i> —St. Paul's, Children's Society, for "Virginia Clark" Scholarship, Emma Jones School.....	23 51
<i>New London</i> —St. James', through Woman's Auxiliary, for Emily Williams School.....	10 00	<i>"I. C."</i> , for Mexico.....	1 00
<i>North Haven</i> —St. John's, Miss Harriet Pierpont, for China.....	5 00	<i>S. I. Branch</i> Woman's Auxiliary, for Africa: Castleton, St. Mary's.....	\$1.30
<i>South Glastonbury</i> —St. Luke's.....	10 78	<i>Clifton</i> , St. John's.....	16 00
<i>Stamford</i> —St. Andrew's.....	23 18	<i>New Brighton</i> , Christ Church.....	21.48
<i>Woodbury</i> —St. Paul's, of which Woman's Auxiliary, for St. John's College, \$14.....	28 45	<i>West Brighton</i> , Ascension.....	33.00
			71 78
GEORGIA.		NORTH CAROLINA.	
<i>Cartersville</i> —"S. C. E.".....	178 83	<i>Hillsboro'</i> —St. Matthew's, a lady.....	309 69
	5 00	<i>Kittrell</i> —St. James'.....	5 00
ILLINOIS.		<i>Raleigh</i> —St. Augustine's.....	5 00
<i>Evanston</i> —St. Mark's, for Africa and China....	3 77	NORTHERN NEW JERSEY.	
KANSAS.		<i>Belvidere</i> —Zion.....	16 69
<i>Emporia</i> —Mrs. M. H. Buck, for "Lenten Offering" Scholarship, Baird Hall.....	15 00		10 00
LONG ISLAND.		PENNSYLVANIA.	
<i>Brooklyn</i> —Missionary Box 13,824.....	2 60	<i>Doylestown</i> —St. Paul's, "B.," for Permanent Fund, St. John's College.....	5 00
<i>Little Neck</i> —Zion, of which for Greece, \$18.98; Africa, \$18.99; China, \$18.98; Japan, \$18.99; Haiti, \$18.98; Mexico, \$18.99; Jaffa, \$25.....	154 26	<i>Lower Merion</i> —St. John's, additional.....	150 00
<i>Southampton</i> —"A Churchwoman," for Mexico.....	2 00	<i>Philadelphia</i> —Good Shepherd S. S., for Mexico "E. N. B.," for "St. Paul's," "Bishop Boone," "E. W. Syle," and "Lydia Mary Fay" Scholarships, Duane Hall.....	160 00
MARYLAND.		<i>Mr. G. L. Harrison & Sons</i> , for Endowment Fund, St. John's College.....	1,000 00
<i>Baltimore Co.</i> —Western Run Parish, St. Timothy's, Catonsville.....	8 34	<i>West Chester</i> —Clifford Alston Colored S. S., for Africa.....	9 00
<i>Frederick Co.</i> —All Saints' Parish, All Saints' S. S., for Jaffa.....	25 00	<i>Upper Providence</i> —St. Paul's Memorial S. S., for Haiti, \$5.25; Mexico, \$6.....	11 25
MASSACHUSETTS.		PITTSBURGH.	
<i>Andover</i> —Christ Church, through Massachusetts Branch Woman's Auxiliary, for Chinese Testaments.....	2 00	<i>Brownsville</i> —Christ Church, of which for Mexico, \$20.....	1,338 25
<i>Ashfield</i> —St. John's, through Woman's Auxiliary, for Cape Mount School.....	3 00	<i>Kittanning</i> —St. Paul's, "A.," of which for Mexico, \$50.....	40 00
<i>Boston (Jamaica Plain)</i> —St. John's, through Woman's Auxiliary, for Miss Pitman's salary.....	25 00		100 00
<i>Cambridge</i> —Christ Church, through Massachusetts Branch Woman's Aux., for freight.....	2 00	RHODE ISLAND.	
<i>Dedham</i> —For Mexico.....	1 00	<i>Bristol</i> —St. Michael's.....	140 00
<i>Groton</i> —Catharine Caryl, for Africa.....	1 00	<i>Providence</i> —All Saints' Memorial, for one half scholarship, St. John's College.....	79 00
<i>New Bedford</i> —Grace, through Massachusetts Branch Woman's Auxiliary, for Ladies' Syllagos, Athens.....	10 00		35 00
<i>Southborough</i> —St. Mark's Parish and S. S.....	25 26	SOUTHERN OHIO.	
<i>Woburn</i> —Trinity, Young Ladies' Missionary Society, through Massachusetts Branch Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, St. John's College.....	2 00	<i>Cincinnati (Clifton)</i> —Calvary, for Bishop Penick's work.....	114 00
	71 26	<i>Christ Church</i> , Young Ladies' Bible Class,	10 00
MICHIGAN.			
<i>Alpena</i> —Mr. J. S. Minor, at discretion of the Rev. T. S. Tyng.....	100 00		
MISSOURI.			
<i>Cassville</i> —C. S. Bryan.....	2 00		

for "Josephine Foster" Scholarship, Bridgman Memorial School.....

Worthington—St. John's, through Woman's Auxiliary.....

TENNESSEE.

Jackson—Mrs. A. D. Campbell, for Jaffa.....

VERMONT.

Brattleboro—St. Michael's, Mrs. Judge Kellogg, for Bishop Schereschewsky's work.....

Fairfield—Trinity.....

Sheldon—Grace.....

VIRGINIA.

Dimwiddie Co.—Bristol Parish, St. John's Evening S. S., for Rev. Mr. Yokoyama's work.....

Miss Michie, at discretion of Bishop Penick

Hanover Co.—Ashland Parish, St. James', of which S. S., for Jaffa, \$17.08.....

Henrico Co.—Henrico Parish, St. Andrew's.....

Norfolk Co.—Elizabeth River Parish, St. Luke's

Rockbridge Co.—Latimer Parish, Grace S. S., for "Robert Nelson" Scholarship, Baird Hall

Washington Co.—Goodson Parish, Emmanuel Church S. S., for Africa.....

Rappahannock Valley Convocation, for "Bishop Payne" Scholarship, Hoffman Institute.....

WESTERN MICHIGAN.

Coldwater—St. Mark's.....

Mendon—St. Paul's.....

Traverse City—Grace.....

WESTERN NEW YORK.

Geneva—St. Peter's Memorial.....

Trinity, Woman's Auxiliary, for Mexico.....

Niagara Falls—Missionary Boxes 4,569, 4,655, through Woman's Auxiliary.....

WEST VIRGINIA.

Jefferson Co.—St. Andrew's Parish, Zion, of which for "Rev. H. W. Parker" Scholarship,

Boone Memorial School, \$8.75.....

Wood Co.—Trinity Parish, Trinity, at discretion of Bishop Penick.....

DAKOTA MISSION.

Swan Lake—Church of the Good Samaritan, for Jane Bohlen Memorial School.....

NIOBRARA MISSION.

Pine Ridge Agency—Red Cloud Mission.....

LEGACIES.

Conn., Hartford—Estate of Chester Adams.....

N. Y., Greenpoint—Estate of Mrs. E. M. Wood

Pa., Philadelphia—Miss Margaret Pepper.....

MISCELLANEOUS.

U. S. Coupons.....

Dividend Stock City Bank of Hartford.....

W. H. Gratwick & Co.'s note (Interest).....

Mexican League, for salary of Rev. Mr. Valdespino.....

Mexican League, for "Specials," over and above the appropriations of the Board, at discretion of Rev. J. Cotton Smith, D.D., \$378.92;

Scholarships, \$104; Education of Pedro Aguilar, \$10; Mr. and Mrs. Ponce de Leon's scholars, \$10.....

House rents.....

Saratoga Co., N. Y., Thank Offering, of which Greece, \$20; Jaffa, \$20; Mexico, Educational purposes, \$20.....

Missionary Box 2,041.....

Forty-seven per cent. of amount received for General Missions during August.....

Receipts for the month.....

Amount previously acknowledged.....

Total receipts for fiscal year...\$148,602 84

ANALYSIS OF RECEIPTS.

For Specials (of which from Legacies, \$275)...\$36,046 96

Work of the Committee for Foreign Missions (of which from Legacies, \$16,589.86).....112,555 88

Total.....\$148,602 84

ACKNOWLEDGMENTS OF THE MEXICAN LEAGUE.

The Treasurer of the LEAGUE IN AID OF THE "MEXICAN BRANCH OF THE CHURCH." Miss M. A. STEWART

BROWN, acknowledges the receipt of the following sums from July 30 to August 30, 1879:

* * No part of the following sum is to be added to the gross receipts of the Foreign Committee acknowledged in this number, as all amounts received by them from the "League" are included in such receipts.

ALBANY.

Cohoes—St. John's, through R. W.....

Unknown—Miss L. A. Partridge.....

LONG ISLAND.

Brooklyn—Anonymous.....

Church of the Good Shepherd, "A Communicant".....

Through Woman's Missionary Association, L. I., from W. M. A., of St. James', Newtown

MARYLAND.

Washington, D. C.—John Sherman & Co.....

MASSACHUSETTS.

Boston—Branch Woman's Auxiliary, Mexican Division, of which Grace S. S., Lawrence,

"Geo. Packard" Scholarship, \$60; St. John's, Wilkinsons, \$4.50.....

(South)—St. Matthew's, H. W. Nelson, for children under Mr. and Mrs. Ponce de Leon..

NEW JERSEY.

Elizabeth—Through Mrs. R. Bowne, Secretary, of which St. Peter's, Freehold, by Mrs.

Vought, \$7; St. John's, Salem, by Mrs. J. P. Thompson, \$10.....

NEW YORK.

Eatonville—L. S. Austin.....

New York—St. Bartholomew's, Mrs. W. H. Tillinghast.....

A. M. B., for Anna Casaley.....

Miss Sarah E. Miller.....

"Mite Box" Scholarship S. C. C., additional.....

OHIO.

Cleveland—Through Mrs. A. B. Leslie, from St. Paul's, Norwalk, Branch Woman's Auxiliary, of which Miss Cecelia Jenny, \$1; Mrs. F. H. Boalt, \$1.....

Marion.....

PITTSBURGH.

Pittsburgh—Branch League, being collection, Missionary service combined congregations, held in St. Andrew's, June 24th, for educational work.....

RHODE ISLAND.

Kingston—"Mrs. S. C. P.".....

SOUTHERN OHIO.

Cincinnati—Branch Mexican League, for support of Rev. Tomas Valdespino.....

WEST VIRGINIA.

Charlestown—Zion.....

Receipts for the month.....

Amount previously acknowledged.....

Total receipts since March 26th, 1879.....\$9,940 17

* In the August number, \$9 credited to St. Paul's Parish, Branch Woman's Auxiliary, Ohio, should have been credited to St. Paul's Parish, Branch Woman's Auxiliary, Marion, Ohio.

WOMAN'S WORK.

*Communications relating to this Department should be addressed,
MISS JULIA C. EMERY, Secretary Woman's Auxiliary,
21 Bible House, New York City.*

LETTERS OF ACKNOWLEDGMENT.

At the opening of our working season we print a few letters of acknowledgment, to show that our boxes are still doing good service among the Domestic Missionaries. One of them writes from the far Southwest:

DEAR MISS EMERY: I desire to acknowledge the receipt, last week, of a Missionary Box from the Ladies' Society of ———.

The cash value of it I can hardly estimate, as my skill in such matters is but limited; but its value to me is immense.

Beside a complete and elegant clerical suit for myself, it contained an abundant supply of underclothing and other garments for my whole family; many things of which we stood in great need, and which otherwise we could hardly have obtained.

I scarcely need tell you, moreover, that the moral gift of sympathy and encouragement in my hard field of labor is worth to me much more than the market value of the box. It gives me strength to feel that the Church is behind, that there are faithful hearts and willing hands at work to help further the LORD's work in this barren place, and that prayers go up from other hearts than mine for the prosperity of Jerusalem here.

And this substantial sympathy is something of no little moment to me, for I am practically cut off from the associations of the Church. I am hundreds of miles from any other Clergyman. To see one would cost me several days of expensive travel. I have not met a person in the dress of a Clergyman since my Bishop was here, about eighteen months ago, and it is a comfort to feel that I am not *alone*. God bless your noble work.

Faithfully yours.

Another Missionary writes:

MY DEAR MISS EMERY: I had ceased to think about my last request to you, supposing that there were so many other pressing wants to be supplied that you could not attend to mine.

But this morning I went to the post-office to mail some letters, and, after dropping them

into the box, was turning away, when the postmaster called me, and informed me that he had some registered packages for me. I was wholly surprised, and wondered what the packages could contain. After they were handed me, I perceived that they contained clothing, and thought, Perhaps it is a suit, and then I thought of you and my last letter to you. Anyway, it was evidently a present, and I can testify that it is a very agreeable thing to be surprised with a present. Under the influence of this pleasing sensation, I walked briskly back to my room to view the contents of these packages.

Now, some time ago, I corresponded with some Northern clothing establishments with a view to getting a suit, but time went on and I could not send. Finally, I thought of getting a cheap summer suit made here, and went around pricing goods, consulting the tailor, etc. But, alas! I found that I could not spare money enough to pay for a suit at all, and therefore decided, without any further consideration of the subject, to be content with the old one.

You see, therefore, my dear Miss Emery, that nothing could have been so opportune as the arrival of the suit just at this time. It is very nice, and fits me well, and I know not how to tell you how much I am obliged.

Please accept my sincerest thanks. May our Heavenly FATHER bless you and the kind lady who enabled you to make this most welcome gift. It is a great comfort to the Missionary in his distant field, often deprived of that tender sympathy which his soul yearns for from those immediately around him, to be thus assured that he is not without sympathy everywhere, that there are some hearts, at least, with him and his work.

The LORD bless you and prosper your good work in behalf of His servants.

Faithfully and thankfully yours in CHRIST.

Again we hear, from the West:

DEAR MISS EMERY: The box reached us yesterday in good order, freight paid, and you may be assured that but a short time elapsed

after its arrival before its contents were duly noted. As it was the first *box* we ever received, it created quite a sensation in the family. Old and young were eager to see what it contained, and though we were grateful in general for the gift, our gratitude seemed to assume a particular, individual form as we unfolded the many nice presents it contained. My own especially culminated when the very nice suit of clothes was reached. They came in good time. My youngest daughter graduates at her school on next Wednesday, and my wife says I need not be ashamed to be present on the occasion now that I have a nice new suit to wear. I intend to be there and to wear it.

We can make good use of all the contents of the box at home, except the child's clothing. That we propose giving to an orphan baby. I buried the father on Thursday, May 1st, and the mother on Sunday, May 4th. They left four children, one a baby, the oldest only twelve years, dependent on poor relations. The gifts we shall give them will be particularly acceptable, and the kind donors of the contents of the box may be assured that in this case, at least, their charity is well bestowed.

My family desire me to express their hearty thanks for their part of the gifts, and be assured that I am not less grateful for my share.

That the choicest blessings may rest upon you and all the kind donors is the fervent prayer of

Your thankful Missionary.

Another Missionary writes:

Miss Julia C. Emery, Secretary, etc., New York.

MY VERY DEAR FRIEND: Some time ago I notified you of the receipt from the secretary of a parish society of a request to communicate to them any want of my family or self in the way of clothing, and they would help us. The correspondence thus begun has resulted most beneficially to us in a very bountiful supply of many needed things; not of the kind that a Parson in charge of a small parish might reasonably expect to become possessed of, but suitable in amount and quality to the station and surroundings of a great city Rector.

The box, containing many articles for my wife and our children, and also for myself, came some weeks ago; but as the secretary's letter promised a suit of clothes for myself, to

be soon sent (in fact, the box was delayed a few days so that it might contain the suit), I postponed informing you of the arrival of the box, hoping to write you of all at once. The suit—a very handsome one indeed—arrived while I was absent on convocation duty, and on my return yesterday evening I found it awaiting me.

Everything that the society sent to us was of the most desirable character in all respects, both as to quantity and quality, and will add everything needed for our comfort and suitable appearance. We can never thank you as much as we wish for your very prompt and inestimable attention to the request of my friend, the Rev. Mr. —, which made us acquainted with yourself and the excellent people of St. —'s Parish last year, and — Parish this year. What thoughtful friend mentioned us to you the second time we do not know, but the words so kindly spoken and so timely have produced for us a rich harvest of supply for many months.

Asking you to accept of all we have to give, our thanks, I beg leave to subscribe myself, for my family and self,

Your obliged friend and brother in CHRIST.

In the following letter we have not only thanks for personal help received, but an appeal for help in the Missionary's work. We hope it may meet the eyes of some willing and able to help:

DEAR MISS EMERY: We have just received by express, free of charge, a very valuable box of clothing from the Ladies' Parish Aid and Missionary Society of ——. We are very thankful indeed for the generous present. The good that we will derive from it can hardly be estimated in dollars and cents. It relieves our minds from all anxiety in that direction, and will continue to do so for many months to come. The garments and materials sent were all new and of the best quality. The money value of the presents, I think, must amount to \$125. I have written to the ladies, thanking them very kindly for their noble generosity. I am exceedingly grateful to you that you put our letter into such good hands.

Our work in this county is progressing very favorably, and our people are doing all they can to further it. Two of our churches in this county are destitute of Communion linen. We are also very much in need of one or two surplices. Continually packing them up to

carry from one station to another soon wears them out. Any time you can do anything for us in that line it will be highly appreciated, I assure you. I would scorn to beg for myself, but feel it my duty to provide for our churches as well as I can. I feel free to state our wants, or rather our needs, to you, as you request that I do so.

Any theological books, new or second-hand, would be of great use to me in my work. If any of our large city churches in or about New York have second-hand church carpets,

not needed, we could use them to good advantage in our little country churches. If you know of a good second-hand cabinet organ that could be bought cheap, I would like to hear of it, for we are needing two in the county. It is my purpose to make our churches and services as attractive as possible, that more souls may be brought to CHRIST. Three weeks ago I presented fourteen persons to the Bishop for Confirmation at different places in my district.

Faithfully your servant in CHRIST.

A CHRISTMAS AMONG THE "CRACKER" POPULATION OF FLORIDA.

THE Secretary of the Florida Branch of the Auxiliaries has sent us an account of last Christmas in a poor white Mission, which she prefaces with the following words:

"I am very glad you feel interested in Mr. —'s Mission. He is a most sincere and earnest worker, and deserves to be helped. He was one of those who volunteered to go to Savannah when all the Clergy were stricken down with yellow-fever, and ministered nobly to souls and bodies until the fever abated, when he went quietly back to his little parish and his "cracker" flock at —, never even telling of the medal that was sent him by the city of Savannah for his service there.

"I send you an almost verbatim copy of the report of the Christmas festival, to make such use of it as you may see fit.

"I have heard of another working-place since I wrote last—a settlement on the Gulf coast—where a lady has a Sunday-school in her own house, gathering together not only from fifteen to twenty children, but many grown people, and reading part of the Evening Service besides the usual instruction. They have also a library of a hundred books. I believe there are arrangements on foot to obtain occasional services for them with a Clergyman."

To the Diocesan Secretary of the Woman's Auxiliary:

DEAR MADAM: On Monday, December 23d, the box from Jacksonville arrived; and on Tuesday, December 24th, we received a second box from Tallahassee. My duties requiring my presence elsewhere, I left the arrangements of presents and the Sunday-school celebration to others. Thursday, December 26th, was fixed upon for the festival; but judge of our disappointment at finding that we must have our enjoyment dampened by

leaky clouds. At 9 A.M. we met at the old school-house, and my surprise was complete to find that not only almost every scholar, but a great many others, young and old, had braved the rain and cold to see and share in the festival.

About half a mile distant from the old school-house is our new log-chapel. Here the "committee on arrangements" were busily engaged loading the tree with the generous contributions of your society. By the way, the tree was cut and hauled in hard rain; but old and young, generally accustomed to exposure, were too enthusiastic to think of discomfort.

While the tree was bearing fruit the scholars and neighboring young people were passing the time as happily as could be expected under the circumstances.

A collation had been provided, and was superintended by Mrs. J——, a real old English housewife, remarkable for her strict adherence to justice.

The dinner was arranged in a small room, and Mrs. J—— placed herself at the door and announced that, as the dinner was provided for the Sunday-school scholars, no others should have admittance until they were done.

When the children had feasted, she declared that the parents and patrons of the school had the next best right; then she admitted the visiting children, and lastly the grown men and women who had not the honor of being in any way connected with the school.

After dinner, about 3 P. M., the party repaired to the log-chapel, and the children of the school, forming into line outside of the building, marched in singing, "Hark! the herald Angels sing."

The banner-bearer was a young man of eighteen years, who had not long before been

baptized; and the last scholar in the line was a little girl who seemed to have on but one piece of clothing, and the greater part of that was wet. But no one seemed to care anything about the weather.

The children formed a double line before the tree, the visitors standing behind them. The roll was called, and I do not think that there were more than two little ones missing from the forty scholars. All eyes were riveted upon the "Christmas tree," a thing they had never seen before, loaded with presents and sparkling with tapers. The Sunday-school Service Book guided our worship, the children singing all their carols without books.

After service Santa Claus made his appearance, much to the amusement of the house. Then we began to distribute the fruit of the tree, and such gleeful eyes are rarely seen. Pony Dinkins, John Dority, Budder Johnson, Sax Dinkins, Prophila Dinkins, Victoria Beasley, Vinnie Cobb, Jim Yelvington etc., etc., all came up with laughing countenances and, I trust, grateful hearts, to taste of the unforbidden tree.

I think we distributed at least 125 presents—hats, pants, dresses, etc., toys and candies. Every scholar had been remembered, and every one was delighted. Not even the old men and women, from fifty years and upwards, were forgotten.

Mrs. G— had learned, from long observation, that a pipe and piece of tobacco were no mean luxuries to her old neighbors, so she sent a basket of chalk pipes and tobacco expressly for the old "ladies," and I do not know that the children were more delighted with their presents than they were.

After the distribution I called the children's attention to the higher motive of the festivities, and with a closing service dismissed them to accomplish their three-mile walks before dark.

Not only the children, but the whole neighborhood, are won over to the Church, and have submitted themselves for her instruction. They are a thrifless people, but seem willing to contribute their labor as far as it can be utilized. I have had forty acres of land given me for the Mission, upon one corner of which stands our log-chapel. We are making arrangements to set out orange and other fruit-trees for a future income.

But an important addition to the work is the purchase of an organ at \$70, which is being paid for in monthly instalments; and still more important is Mr. —'s daily school. It gives him an influence over the children that he could not otherwise have. If the LORD sees fit to spare us and bless us we shall make an intelligent Christian generation out of them, besides bringing a great many sheep and lambs to the one and only Fold. We have some eight or ten candidates for Confirmation. The difficulty is that they are almost too willing. I am afraid they do not fully realize the importance of the step, but I trust that steady instruction will open their minds to the importance. I know that the generous hearts that remembered my sheep in the wilderness would have been thoroughly satisfied could they have seen what I saw, and, more than that, they will be reminded that they remembered the little ones.

Trusting and hoping that we shall all live to be again remembered next Christmas, I am your obedient and sincere fellow-worker.

A MISSIONARY MEETING IN NIOBRARA.

EXTRACT FROM A LETTER.

I MUST tell you of a Missionary meeting to which I went with Sister Julia about three weeks ago, seven miles away in an upper camp.

As soon as we put the flag out the women came flocking in, thirty of them, and then Sister Julia told them what the women had already done in a lower camp, fourteen miles away, and what she wanted of them. She told them how much the women at the East do for their churches, how much they have done for this church here, and how she wanted them to band themselves into a society, and see if they could not do something to help their own church—each one make something that could be sold, etc.

They were all interested, and promised quite readily. It was too funny to see the election of their president and secretary. It was a long time before they could be induced to name any one for these offices, and then to hold up their hands if pleased. But at last they decided upon one old woman, who had been the most eager of all, and who is the brightest Indian woman I ever saw. It was really refreshing to see her step round with head erect, for usually the women keep their heads down and their lips persistently closed.

The results of just that one meeting have been most satisfactory—such pretty moccasins, with other things, and a fan from the president, so entirely *Indian*.